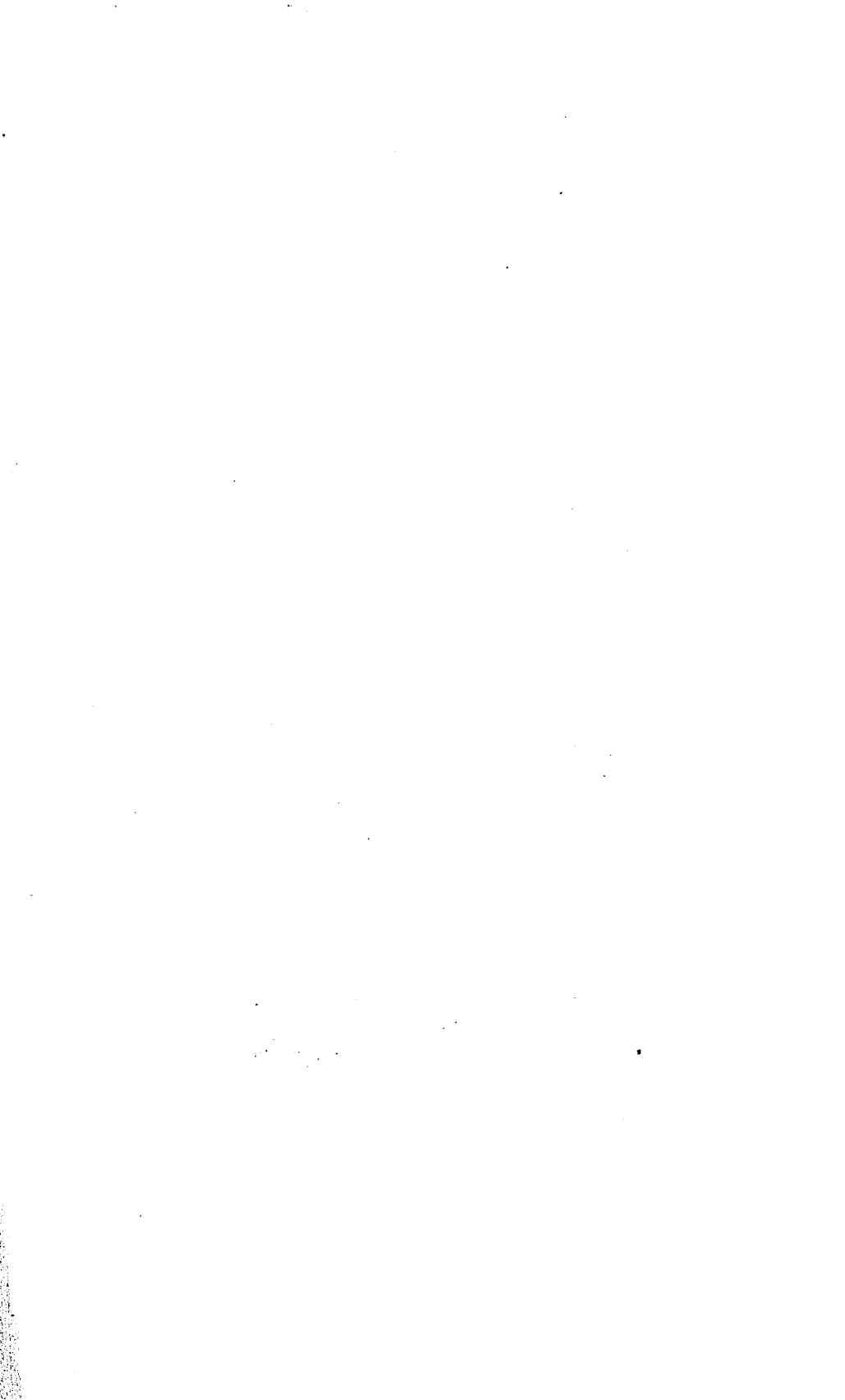


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The Gospel according to Saint Matthew

AND PART OF THE FIRST CHAPTER OF

The Gospel according to Saint Mark

TRANSLATED INTO ENGLISH FROM

THE ORIGINAL GREEK.

THE
Gospel according to Saint Matthew

AND PART OF THE FIRST CHAPTER OF

The Gospel according to Saint Mark

TRANSLATED INTO ENGLISH FROM

THE GREEK, WITH ORI-

GINAL NOTES,

BY SIR JOHN CHEKE, KNIGHT,

FORMERLY REGIUS PROFESSOR OF GREEK AND PUBLIC ORATOR IN THE UNIVERSITY
OF CAMBRIDGE, AFTERWARDS TUTOR, PRIVY COUNSELLOR AND
SECRETARY OF STATE TO KING EDWARD VI.

ALSO VII. ORIGINAL LETTERS OF SIR J. CHEKE.

PREFIXED IS AN INTRODUCTORY ACCOUNT OF

THE NATURE AND OBJECT OF THE

TRANSLATION,

BY JAMES GOODWIN, B.D.

FELLOW AND TUTOR OF CORPUS CHRISTI COLLEGE, CAMBRIDGE.

CAMBRIDGE:

J. AND J. J. DEIGHTON.

WILLIAM PICKERING,

LONDON.

1843.

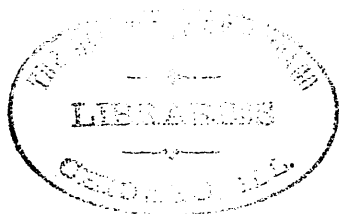
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“ WE are so far off from condemning any of their labours that travelled before us in this kind, either in this land or beyond sea, either in K. Henries time, or K. Edwards (if there were any translation or correction of a translation in his time,) or Qu: Elizabeths of ever renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

Preface to the Reader by King James's Translators of the Bible.

“ Plurimum hic quoque juvat interpretum numerositas.”

Divi Augustini De Doctrinâ Christianâ, Lib. II. Cap. xiv.





PREFACE.

IT has been excellently well remarked by the learned and careful translators of our authorized version of the Holy Bible, when speaking of the translation of the Seventy Interpreters, that “the *Grecians being desirous of learning, were not wont to suffer books of worth to lie moulding in kings’ libraries, but had many of their servants, ready scribes, to copy them out, and so were they dispersed and made common.” In like manner, I am unwilling that so valuable and curious a relic, as a genuine translation of St. Matthew’s Gospel, by the first of the Regius Professors of Greek in the University of Cambridge, should lie unnoticed and almost unknown on the shelves of the valuable MSS. library in which it is deposited. Having been myself the “ready scribe,” and copied it out for my own private use, I now venture to put it in a form, that it may, likewise, be “dispersed” abroad, and “made common.”

* Preface to the Reader by King James’s translators of the Bible.

I have, moreover, collected from various volumes in the same library, the whole of Cheke's original letters, being seven in number. These I have carefully transcribed, and given in an appendix, arranged according to their respective dates. The letters, Nos. II. VII. have been printed, somewhat inaccurately, by Strype in his *Life of Cheke*: but Nos. I. III. IV. VI. have been only partially referred to by him, and No. V. is altogether unnoticed.

In the introductory account, which I have thought it necessary to prefix, I have sought to be as brief as possible, confining myself to such topics as were likely to throw light on the work of the learned translator, and such, in fact, as the nature of the translation itself seemed absolutely to require. My principal object in it has been to prepare or smooth the way for the reader, over that which perhaps may be considered as somewhat rugged ground, by pointing out its several peculiarities and inequalities. Having so far acted the part of a pioneer, I proceed, without further delay, to exhibit this pious, although unfinished, attempt of an eminent scholar and professor of Greek, "to *let in the light more fully upon the men of his own generation, by opening the win-

* See Translator's Preface. Authorized Version of the Bible.

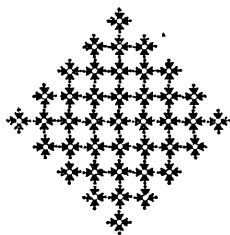
PREFACE.

dow ; to break the shell, that they might eat the kernel ; to put aside the curtain, that they might look into the most Holy Place ; to remove the cover of the well, that they might come by the water, even as Jacob† rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered.”

JAMES GOODWIN.

Corp. Chr. Coll. Cambridge,
Feb. 26, 1843.

† See Gen. xxix. 10.





INTRODUCTION.

THE learned and accomplished person to whose excellent scholarship and pious labour we are indebted for the following translation of St. Matthew's Gospel, is one, whose name will ever be famous in the literary annals of our country. Born* at a remarkable epoch, when, even among men of the highest grade, both in Church† and State, as well as in our academic‡ seats of learning, the Greek language was not only little cultivated and understood, but the study of it obstinately

* June 16, 1514. See Strype, *Life of Cheke*, ch. i. § 1.

† “Colet and Fisher, men as distinguished as almost any of that age, were unacquainted with the Greek tongue, and both made some efforts to attain it at an advanced age.”—See Hallam's *Introduction to the Literature of Europe*, vol. i. ch. iv.

‡ In the year 1510 the learned Erasmus was brought over to England to teach the Greek tongue in Cambridge. He began by “expounding the Greek Grammar of Chrysoloras in the public schools *without an audience*, and having translated a dialogue of Lucian, could find no student in the University capable of transcribing the Greek with the Latin.”—See Warton, *History of English Poetry*, vol. ii. § xviii. p. 438. Also, *Erasmi Epist.* cxxiii. Cantab. Oct. 16, 1511, and *Epist.* cxxxix. Cantab. Nov. 27, 1512.

opposed as being heretical* and profane; distinguished notwithstanding in his early youth by reason of his love and knowledge of that almost unknown and forbidden tongue, he subsequently became so great a proficient in it, that, having been appointed by King Henry the Eighth the first Regius Professor of Greek at Cambridge, he contributed largely in effecting that complete restoration of ancient learning, whose first fruits were immediately developed in the kindred restoration of the ancient religion of the Anglican Church. "His presence and society," says Strype,† "inspired the University with a love of learning. And the youth everywhere addicted themselves to the reading and studying of the best authors for pure Roman style, and Grecian eloquence; such as Cicero and Demosthenes, laying aside their old barbarous writers and schoolmen, with their nice and unprofitable questions. The benefit whereof was, that as good learning increased there, so also did true religion and the knowledge of the Gospel; Popery being sheltered with nothing so much as barbarism and ignorance." It is not, however, intended in this place, to give a detailed account of the life and fortunes of this eminent scholar; our

* At hodie probro est scire litteras, his persuadent egregii sycophantæ hæresim esse, scire Græcas litteras, hæresim esse, loqui quo more loquutus est Cicero.

Erasmi Antibarbarorum, Lib. i. Tom. ix. p. 1699.

† Strype, Life of Cheke, ch. i. § 3.

present subject of consideration being, rather one of his learned labours. For the former, the reader must necessarily be referred to the valuable biography by Strype, who relates his history at full length, and completely establishes his high reputation as a Grecian in the age in which he lived. But the present pious produce of his classical abilities and great learning has never yet been fully discussed or adequately noticed. Dismissing therefore at once the learned translator, as Strype does,* with the character Leland gave of him,

Checus Cecropii gloria prima gregis,

it will be necessary only to say a few words concerning the translation itself; the reason why Cheke attempted a work of such vast importance and universal benefit as it then must have been; the manner in which he partly executed it; the English style and orthography of the translator. All these will be found very interesting subjects of inquiry: whether we consider Cheke's translation of St. Matthew's Gospel merely as a curious literary relic, illustrating the scholarship of the times, and the then condition of the English language: or whether we consider it as one of the many righteous steps which were taken by divers learned and religious men, towards giving to the people of this country, in language understood by them, the book of salvation and life; thus paving

* Strype, Life of Cheke, ch. i. § 5.

and preparing the way for that excellent, faithful, and *authorized* version of the Bible, which under the direction of God's wise providence, was made at a time when the language of the original texts came to be more fully and perfectly understood, and our English language likewise, previously crippled by the constant use of another tongue, had acquired sufficient copiousness and power of expression.

The original manuscript is written in a fair, round, and bold hand, and is extremely clear and legible: for Cheke, it appears, was desirous of improving the existing style of English penmanship,* as well as of correcting the orthography and pronunciation of the English, together with those of the Greek and Latin languages. Indeed it may be said to be particularly distinct, and exhibits no little degree of skill in writing. It does not, however, bear any date upon it, nor has it the writer's signature affixed to it. The former of these must be left to the hazard of probable conjecture; and, that it is Cheke's own handwriting, is evident to all who compare it for one moment with his proper signature, and other specimens of hand-

* "He brought in fair and graceful writing by the pen, as he wrote an excellent, accurate hand himself. And all the best scholars in those times practised to write well. So did Smith and Cecil, and especially Ascham; who, for his exquisite hand was the person appointed to teach the Lady Elizabeth to write." Strype, *Life of Cheke*, ch. vii. § 3.

writing, of which there are many* to be seen in Archbishop Parker's collection of MSS. now belonging to Corpus Christi College, Cambridge. With respect to the date of the translation, it was probably made by Cheke about the year 1550; when he was more particularly directing his thoughts to the state of religion both *at home* and abroad, and among other employments translated, at Cranmer's request, the Communion Book into Latin for the use of Peter Martyr. It is probable that, about this time, the idea may have been suggested to his mind, of applying his sound knowledge of Greek to the retranslating the books of the New Testament from the original text; and that the reason why he left his well intentioned work in so incomplete a state, was the multiplicity of various other business and state matters, in which he was beginning to be involved.

* The other remains of Cheke preserved in the MSS. Library of Corp. Chr. Coll. are the following:—

1. Statuta collegii de Stoke juxta Clare, scripta Anglicè a Mattheo Parker, et Latinè versa per Ioannem Cheke.
 2. Summa collocationis habitæ 25 Novembris, 1551, in ædibus D. Cicelli Secretarii regii de re sacramentariâ. *Collocutores, D. Cicellus, D. Checus, Mr. Horne Decanus Dunelmensis, Mr. Whitehead et Mr. Gryndall, Mr. Fecknam et Mr. Yonge.*
 3. De veritate corporis et sanguinis Domini in eucharistiâ ex patribus, a domino Ioanne Cheke, *manu propriâ.*
- and seven original letters in English and Latin. See Appendix.

This translation has been briefly noticed and referred to both by Strype in his *Life of Cheke*, and by Lewis in his *History of the English Translations of the Bible*. The former of these gives a very short but inaccurate specimen of it, as he says, “for the reader’s diversion.” The latter states that the ten last verses only of the last chapter of St. Matthew’s Gospel are wanting, and that it is divided into about forty-nine sections. But such is not exactly the case. There is wanting, besides, a whole leaf, containing the four last verses of chapter xvi. the whole of chapter xvii. and the seven first verses of chapter xviii. This leaf, there is reason to believe, was lost before the MS. came into Archbishop Parker’s possession: for the figures in red, which denote the pages of the MSS. volume No. CIV. and were written probably either by the Archbishop himself, or under his direction, proceed continuously and without interruption; whereas the MS. as paged by Cheke himself with black ink, evidently shews the loss of a whole leaf. Thus page 27 of Cheke’s MS. is page 171 of the MSS. volume; and page 31 of the former is page 173 of the latter. The same thing may be said with respect to the loss of the latter portion of chapter xxviii. And again, although it is divided into chapters, the original MS. does not appear to have been divided regularly into sections. Cheke probably intended to have divided his translation in such a manner; but such divisions do not begin until we come to chapter xxii.

where the first of them is numbered in the margin—35, and the numbers are from this point regularly continued as far as 48—chapter xxvii. It does not, therefore, seem that Lewis could have examined more than the beginning and ending of the MS. leaving the great body of it altogether unexplored.

The next thing which demands our particular attention is the reason why Cheke undertook so laborious a task as the retranslating the books of the New Testament, and wherefore he thought such an undertaking necessary.

When we compare our language, as it now is, with the same language as it was three hundred years ago, we cannot but be struck with the vast number of words which have now, by long settlement and usage, become naturalized among us; in fact, form a part of our every-day speech; but which were at that time altogether unknown in our English vocabulary. Such words, derived from various sources, have very much increased the efficiency and copiousness of our language, as well as added to its elegance; some of them by supplying positive deficiencies in it, and some of them by superseding other words of more rude and barbarous sound. The introduction of these words was begun in the days of Cheke. But Cheke considered the English language to be sufficiently copious without them. In fact, he thought them intruders, and that the English language was degraded by being mixed up with other words

and phrases, for which we were indebted to other countries.* He consequently disliked the English translations of the Bible, which had at that time been made, and were in common use; because, although revised from time to time, and improved, they were yet in some degree open to the charge of containing many words of foreign root;† and thus, speaking a language but partially understood by the lower orders of the people, would fail of profiting them so largely as could be wished and expected. Besides, as though it were to increase this dislike on the part of Cheke, his ancient an-

* It is difficult, however, to speak of the English at any period without a reference to the language of other countries. At the conquest Norman-French was introduced, which made its way so fast, and mixed itself up with the language of the common people, that in the reign of Henry II. about the year 1160, the Anglo-Saxon had almost ceased to be a distinct language. In the age of Wiclif, or soon after, "gentlemen," it is said, "had much left off to teach their children French:" but then, the Anglo-Saxon having become obsolete, and the Latin, which the people did not understand, being generally used in the church-services, a mixed language still remained as the ordinary language of the English people.

† Wiclif's Bible is a remarkable instance of this. "He chose," says Lewis, "to translate word for word, as had been done before in the Anglo-Saxonic translation, without always observing the idioms or proprieties of the several languages; by which means this translation in such places is not very intelligible to those who do not understand Latin." His probable reason for so doing "was that which is given in a Prologue to the Psalter of his translation, viz. that they who knew not the Latin by the English, might come to many Latin words."—See Lewis's History of the English Translations of the Bible, p. 5.

tagonist in the celebrated controversy* concerning the right pronunciation of Greek, Bishop Gardiner, in order to suppress the use of the then authorized English translation of the Bible, or at least in order to destroy its authority, had, about the same time,† endeavoured to introduce into it a still greater number of untranslated Latin words; pretending that they neither could nor ought to be translated into the English tongue, and that, if so translated, they would fail of their full force and meaning.

* The solemn public edict sent by Gardiner to the University, which led the way to his controversy with Cheke, is dated “ Londini. 18 Calend. Junias. Anno Domini 1542.”

† In the Convocation, which met February 16, 1542, the archbishop, in the king's name, required the bishops and the clergy to revise the translation of the New Testament. But the real object of the Popish bishops was to get rid of the translation already made. Gardiner therefore, in the sixth session, read a catalogue of ninety-nine Latin words, many of which were called *sacred*, collected by him out of the New Testament, which he proposed should be left untranslated, or englished with as little alteration as possible. This proposal would have been carried into effect, and so the translation would have been rendered such as to be but of little real benefit to the mass of English readers, if Cranmer had not obtained the king's concurrence in transferring the revision of the New Testament then proposed from the Convocation to the Universities. Against this resolution of the king's all the bishops protested, except Goodrich, Bishop of Ely, and Barlow, then Bishop of St. David's. The Popish bishops spoke of the Universities as having “ gone to decay of late;” “ that all things in them were carried on by young men, whose judgments were not to be relied on;” that “ the learning of the land was chiefly in the Convocation.”—See Lewis's History of the English Translations of the Bible, pp. 35, 36.

It is not improbable, therefore, that Cheke may have still more disliked the use of any other besides genuine English words, in any translation of the Bible, which had been or might be made, in consequence of this attempted plot, on the part of Gardiner and his Popish compeers, to render the existing translations of the Bible comparatively useless to the great mass of the English people; and also that he afterwards purposed to translate the whole of the New Testament, and did actually translate the whole of St. Matthew's Gospel, as well as make an entrance upon that of St. Mark, in order to shew the practicability of doing so, while strictly adhering to the use of genuine English words. The translation itself will shew the faithfulness and ability with which he executed the small portion extant of his proposed work; and although we cannot now but deem it to be in some parts fanciful, as well as the words employed to be rugged and harsh to our ears, it is nevertheless, upon the whole, remarkable for much simplicity, neatness, and even elegance of expression. It is not necessary in this place to point out such parts to the reader; for the careful perusal of the translation, and comparison of it with the Greek, as well as with our authorized English version, will readily point them out to his eye: and not only so, but they will likewise cause him no little surprise at the numerous passages in which Cheke's translation and our common version do nearly coincide, word for word.

Having now said enough concerning the trans-

lation itself, the reason why Cheke attempted it, and the manner in which he executed his work, it will be necessary, in the last place, to say a few words respecting his English style and orthography, and to add a table of the various characters and abbreviations employed by him, in order to render his translation somewhat more easy and agreeable.

I. The particular object of Cheke was to avoid all words which, being formed either from the Greek or from the Latin, might be unintelligible to those who had no knowledge of any other besides the English tongue. In order to effect this, he was obliged to fabricate certain other words, which now perhaps appear very strange and uncouth, but whose English derivation we immediately recognize. The following are a few selected specimens of them, arranged side by side with corresponding words and phrases from the versions of Wiclif, Tyndale, and the authorized version of 1611. See The English Hexapla.

CHEKE.	WICLIF. 1380.	TYNDALE. 1534.	AUTHORIZED VERSION. 1611.
outpeopling,	ch. i. 17.... transmygracioun..	captivite	caryng away.
wiseards,	ch. ii. 16.... astromyens	wyse men	wise men.
moond,	ch. iv. 24.... lunatik	lunatyke	lunaticke.
tollers,	ch. v. 46.... puppficans.....	publicans.....	publicans.
groundwrought,	ch. vii. 25.... foundid	grounded.....	founded.
hunderder,	ch. viii. 5.... centurien	centurion.....	genturion.
frosent,	note, ch. x. apostlis	apostles	apostles.
shiwordes,	ch. xiii. 3.... parablis	similitudes	parables.
orders,	ch. xv. 2.... tradiciouns	tradicions	tradition.
freschman,	ch. xxiii. 15.... prosilite	*	proselyte.
crossed,	ch. xxvii. 22.... crucified	crucified	crucified.

There are sundry other similar words to these.

* Tyndale here uses a little circumlocution, and thus translates, "to bringe one in to youre belefe." Wiclif also explains the word "prosilite" thus, "conuertid to youre ordre."

But although it appears to have been Cheke's general rule to avoid all words of Greek and Latin root, we shall nevertheless find a few exceptions to it : for instance, *acrids*, chapter iii; *margarites*, chapter vii; *parables*, chapter xiii 34; *debitee of y fourth part of y Contree*, chapter xiv; where Wiclif employs the words *hony-soukis*, *margaritis*, *parablis*, *titrarke*; Tyndale writing *locustes*, *pearles*, *similitudes*, *tetrarcha*; and our authorized version, *locusts*, *pearles*, *parables*, *tetrarch*. To use such rough and uncouth words, and to be over-careful in avoiding all such as may be traced to a foreign source, would doubtless, in the present age, when so many of the latter have been adopted, and are in fact naturalized among us, having been embodied in our English language, most justly expose a person to the charge of literary affectation and pedantic conceit. Cheke cannot, however, be considered as justly open to such a charge. The earlier translations of the Bible, although most wonderful productions for the time in which they were made, were not so clear and easy to be understood by the great mass of the English people as we, now familiarized with certain well understood words contained in them, imagine them to have been. They necessarily required much time and labour, a more perfect knowledge of the original languages on the part of the translators, and frequent as well as careful revision with respect both to the construction of particular passages and the employment of English words, ere they could

be brought to a perfect state of completeness and correctness. And besides, such was the popular language, that it was not until after the lapse of some years that the necessary use of many words in the translation of the Bible, which words are now perfectly understood by all, could convey the appropriate and true meaning to the minds of the vulgar; to whom not merely the Latin, but all kind of adopted Latin phrase, was, as it were, an unknown tongue. There was, consequently, much more reason than we are apt to suppose for Cheke's objection to the employment of Latin words and phrases in any translation of the Bible intended for the use of the common people of his time. But to raise objections to such expressions in the present times; to be dissatisfied with such words as are found in our authorized English version,* either for a similar reason, or because some few of them have partly become obsolete, and offend our too delicate ears; still more, to depart from its recognized phraseology by manufacturing new religious words of our own, when our authorized version supplies us with so many and proper expressions,

* "If the language of theology were extracted from *Hooker* and the translation of the Bible; the terms of natural knowledge from *Bacon*; the phrases of policy, war, and navigation from *Raleigh*; the dialect of poetry and fiction from *Spenser* and *Sidney*; and the diction of common life from *Shakespeare*, few ideas would be lost to mankind, for want of *English* words, in which they might be expressed."—*Preface to Johnson's Dictionary*.

intelligible to most understandings, and familiar to all ears; all this, in truth, betrays so much of positive affectation, that it ought to be eschewed by every one, particularly by every faithful clergyman of the established Catholic Church in England, whose duty and solemn obligation it is to teach and preach the doctrines of the Bible to the people in the simple language of the authorized version, which is now so well and generally understood by all, although occasionally requiring some little explanation.

II. The following rules will explain and illustrate the orthography of Cheke, especially in the present translation, from which the examples have been selected. At any rate his practice appears to have been conformable to such rules.

1. In all cases where the letter *a* requires to be sounded long, Cheke appears to have used the double vowel *aa*, omitting the final *e*; thus, *taak*, *prepaar*, *haat*, *gaat*, *maad*, *waar*, *spaak*, for *take*, *prepare*, *hate*, *gate*, *made*, *ware*, *spake*.

2. So likewise with respect to *e* long, or where in the Greek the letter η would be found; thus, *Ameen*, *propheet*, *Herood*, or *Heerood*, *theerbi*, &c. for *Amen*, Gr. Ἀμήν, *prophet*, Gr. προφήτης, *Herod*, Gr. Ἡρώδης, *thereby*, &c.

3. The same rule seems to have obtained with him in the case of all the other long vowels; thus, *thijn*, *mijn*, *swijn*, *lijken*, *fijr*, for *thine*, *mine*, *swine*, *liken*, *fire*;—*afoor*, *hool*, *moor*, *stoon*, *Jooseeph*, for

afore, whole, more, stone, Joseph, Gr. Ἰωσὴφ;—*rebuuk* for *rebuke*, &c. &c.

4. Again, with respect to the diphthongs *ea, ei, oa, ue, ui*, &c. these he likewise expressed by means of a double vowel; thus, *speek, treed, preech, heel*, for *speak, tread, preach, heal*; *theer* for *their*; *boot, coot, smooking, coostes*, for *boat, coat, smooking, coasts*.

ue sounded like *ee*, *geestes* for *guests*.

ui sounded like *ij*, *bijlt* for *built*.

ui sounded like *uu*, *fruut* for *fruit*.

5. The *e* final he utterly abolished; thus, *giv, curs, belev*, &c. for *give, curse, believe*, &c.

6. Unnecessary letters in the middle of words he generally omitted; thus, *dout* for *doubt*, *det* for *debt*, &c. Also in such words as *fault*, where the letter in the middle of the word is sounded by us,* he nevertheless usually omitted it, writing *faut*.

7. Instead of the letter *y* he most commonly substituted *i*, employing the former for another purpose; thus, *ioked, mighti, pai, iou*, for *yoked, mighty, pay, you*.

8. And, lastly, he occasionally altered the termination of words; thus, *honestee, extremittee, sufferabil*, for *honesty, extremity, sufferable*.

It is necessary, however, to add that, although these appear to have been his general rules, he has yet in certain cases departed from them.

* Probably the pronunciation of the word *fault*, in the time of Cheke, was *faut*, the letter *l* being silent. The word is still so pronounced by the common people in many counties.

III. Abbreviations and contractions used by Cheke.

y, ÿ or ý, at the beginning of a word, is throughout the whole translation equivalent to th, thus: yem, ÿem, ýem, for them.

ý standing by itself—thi, or thy.

ý, in the middle of a word—th, thus: oýer, broýer, faýer, moýer, gaýer, &c. for other, brother, father, mother, gather, &c.

y, ÿ, or ý, at the end of a word—th, or the, thus: cloý, booy, mouyes, &c. for clothe, both, mouths, &c.

$\overset{e}{y}$ —the, or thee.

$\overset{en}{y}$ —then.

$\overset{er}{y}$ foor, or $\overset{eer}{y}$ foor—therefore.

$\overset{ei}{y}$ —thei, or they.

$\overset{t}{y}$ —that.

$\overset{is}{y}$ —this.

$\overset{ens}{y}$ —thence.

$\overset{or}{y}$, or $\overset{r}{y}o$ —your.

ýou, or ýou—thou.

ġ—dg, as iugġe, iudge, or judge.

p—pri, as pūili, pñcipal, pñce, hedpēstes, for privily, principal, prince, head-priests.

p—per, as pform, perform.

p̄—pro, as p̄pheet, prophet.

L—Lord.

Tf—th, as Tf^{en} , then; Tf^{ei} , they.

ę—æ, as pęsident, præsident.

Besides the above mentioned abbreviations and contractions, Cheke sometimes employed a Greek letter, where in other cases he is found to use a double vowel, thus, Synagōgs, Jōnas, Jōatham, instead of Synagoogs, Joonas, Jooatham.

In one particular case he seems also to have used the Greek letter χ, instead of ch. Thus in chapter viii. ver.

14, where Peter's wife's mother is spoken of, as being "sick of a fever," she is said to be "sick of γ αχες," i. e. aches, or fever pains.

But one word more remains to be spoken, and that is concerning the marginal notes. These, although few in number, are curious, as being both critical and explanatory of the text. In the case of the former, of course we must not expect the criticism to be very profound, or at all comparable with that which has been applied to the Greek Testament in modern times; seeing that the study of Greek was at that time a novelty in England, and the language itself then scarcely emerged from the cloud of darkness, in which it had, together with every other species of learning, been enveloped for so long a period. Such, however, as they are, Cheke's critical annotations will not be altogether unacceptable and without interest, even to the critical scholar of the present times. And again, the remaining annotations, which are of a less critical kind, will necessarily be full of interest to every reader, as serving in some measure to illustrate the doctrinal opinions of one who instructed the young prince Edward* not only in

* An original and very interesting letter from King Edward the Sixth to Queen Catherine Parr is preserved in No. CXIX. MSS. Corpus Christi College, Cambridge. It is given in the Appendix, and is remarkably illustrative of the ardent piety and affection of that youthful sovereign, as well as of the scholarship he had acquired under the careful tuition of Cheke.

the rudiments of polite learning,† but likewise in those purified principles of religion and piety which, united with a natural sweetness of disposition, shone, as historians tell us, so conspicuously in his youthful character.

In conclusion, what is the result arising from our examination of the earlier versions of the Bible into our mother tongue? What is the result of our reading any other versions of more recent or modern date? The feeling with which we must rise from the careful perusal of them is no other than that of increased admiration at the faithfulness, accuracy, and beauty of the authorized version of the Holy Scriptures, which it is our happiness to possess. True it is that, since the time when it was made, the field of classical learning has been widely extended; the facilities of acquiring it greatly increased; and scholars have arisen from time to time, who, building on the foundations which others before them have laid, have consequently risen to a greater eminence on the steep

† The following brief but comprehensive notice of Cheke; of the state of learning in his time; of his having been Professor of Greek at Cambridge, as well as tutor to King Edward the Sixth, is found in one of Milton's sonnets:

“Thy age, like ours, O soul of Sir John Cheek,
Hated not learning worse than toad or asp,
When thou taught'st Cambridge and King Edward Greek.”
Milton's Sonnets, No. XI.

hill of knowledge. True likewise it is that such men have here and there noted in our authorized version a few trifling errors, and suggested a few unimportant improvements, if such indeed they may be called. But the sum of their most critical investigations has been this, that it is altogether free from any important error ; for general accuracy and faithfulness, unrivalled. Perhaps we are not sufficiently sensible of this until we bring it into comparison with other versions, or parts of versions, made before and since ; for instance, with the one now before us : but having done so, it is impossible for us not to see, feel, and acknowledge its real value as the standing and trustworthy test-book of religion in the Church of England. Then can we not but feel convinced that the Church of England has religiously done her duty, and proved herself a faithful “ witness and keeper of Holy Writ,”* by thus enabling her members to read and hear read in their own native tongue the wonderful works and will of God. Then can we not but fervently rejoice that the State stands boldly forward to support religion, by allowing no other version to be used in our places of public worship ; and guards effectually against the introduction of errors, by confining the privilege of printing it to the ancient and learned Universities of the land. Then can we not but silently congratulate

* Art. xx.

ourselves that our lot is not cast in an age, when the reading of Holy Scripture was necessarily confined to the learned few ; or when attempts only were made to teach the Word of God to the people in a language understood by rich and poor alike ; but that now, in the authorized version of the Old and New Testaments, we have all received from our fathers an unmingled fountain of living waters, which it is our duty to suffer to flow on, undefiled and pure, to our children.

The gospel of S. Matthew.

This is ⁱⁿ

A book of Jesu Christes Fork who cam of dauid, and also of Abraham. Abrahams
beget Isaac, and Isaac ^{beget} Jacob, Jacob beget Judas and his brethern. Judas
beget pharises and Sara of thamar.

§ pharises beget Esrom

Esrom beget Aram

Aram beget Aminadab.

^{mr.} y is differens in y awak between yarusis
yarusis and yarusis.

~~Saint Markes~~

ye gospel. bi saint mark
ye first
Chapter.

This is ye beginning of I C. & adds some gospel, as it is written in y^e prophets.
Lo I send mi messenger befor thi face, who prepareth y^e way,
befor y^e ^{rev} is y^e cryers voice in y^e wilderness, preparin^g y^e way.
maak straight his pathes. John was baptizing in y^e wilderness,
and ther he preached y^e washing^{baptism} of repentance for y^e forgiveness
of sinnes, and al y^e contrie of Judaea, and y^e hntrosgolymies, river
cam vnto him, and al wer washed of him. in jordan, river
acknowledged y^eer sinnes.



The Gospel according to Saint Matthew

AND PART OF THE FIRST CHAPTER OF

The Gospel according to Saint Mark

TRANSLATED INTO ENGLISH FROM

THE ORIGINAL GREEK

By SIR JOHN CHEKE, KNIGHT,

FORMERLY REGIUS PROFESSOR OF GREEK AND PUBLIC ORATOR IN THE UNIVERSITY
OF CAMBRIDGE, AFTERWARDS TUTOR, PRIVY COUNSELLOR AND
SECRETARY OF STATE TO KING EDWARD VI.

FROM THE ORIGINAL MS. NO. CIV. BELONGING TO THE LIBRARY
OF CORPUS CHRISTI COLLEGE CAMBRIDGE.





THE GOSPEL OF S. MATTHEW.

THIS is y^{e} book of Jesu Christes stock who cam of dauid, and also of Abraham. Abraham begot Isaak, and Isaak begot Jacob, Jacob begot Judas and his brethern. Judas begot phares and Zara of thamar.

phares begot Esrom.

7 Esrom begot Aram.

Aram begot Aminadab.

Aminadab begot Naasson.

Naasson begot Salmon.

Salmon begat Booz of Rachab.

Booz begot Obed of Ruth.

Obed begot Jessaí.

14 Jessaí begot Dauid y^{e} king.

Dauid y^{e} king begot Salomon of her y^{e} was Ourias Wife.

Salomon begot Roboam.

Roboam begot Abía.

Abia begot Asa.

Asa begot Josaphat.

Josaphat begot Joram.

Joram begot Ozías.

Ozias begot Jwatham.

Joatham begot Achaz.

Achaz begot Ezechíe.

Ezechi begot Manasses.

Manasses begot Amon.

Amon begot Josías.

Josías begot Jechoní and his brethern in y^{e} outpeopling

Yeer is differens in
 y^{e} greek between $\gamma\epsilon\text{-}$
 $\nu\epsilon\sigma\iota\varsigma$ $\gamma\epsilon\text{v}\epsilon\alpha$ $\gamma\epsilon\text{v}\nu\eta\sigma\iota\varsigma$
and $\gamma\acute{\epsilon}\nu\omicron\varsigma$

of y^{e} contree to Babylon, and after this outpeopling to Babylon,

Jeconias begot Salathiel.

Salathiel begot Zorobabel.

Zorobabel begot Abiud.

Abiud begot Eliachim.

Eliachim begot Azor.

Azor begot Sadoc.

Sadoc begot Achím.

Achim begot Eliud.

Eliud begot Eleazar.

Eleazar begot μ atthan.

Matthan begot Jacob.

Jacob begot Joseph Maries housbond of whom Jesus was borne who was called Chríste. Therfoor from Dauid vnto Abraham theer weer feorteen degrees, and from Dauid vnto y^{e} outpepling to Babylon furteen degrees, and from y^{e} outpeopling to Babylon vnto Chríste xiiij degrees.

And Jesus Chrístes birth was after this sort.

After his mother Marí was ensured* to Joseph, before thej weer coopled together, it was pceiued sche was with child, and it was in dede bi y^{e} holí ghoost. But Joseph her husbond being a íust man, and loth to vse extremittee toward her, entended μ uili to divorce himself from her. And being in this mind lo th'angel of y^{e} L. appered to him bi dream and saied Joseph thow ofspring of Dd fear not to take Marí to thi wife. For y^{e} sche is goth withal, is gotten bi the holi ghoost. And sche† bring forth a sōn, and thow schalt cal his name Jesus. For he schal save his people from theer siñes. And al this was, y^{e} y^{e} word which y^{e} L. spook bi his p pheet might

* The word assure is used in a like sense by Shakespeare. Comedy of Errors. Act iii. scene 2.

† sche schal.

be fulfilled, lo á virgin schal be with chıld, and be deliverd of a sōn, and men schal* him bi name Jm̃anouel which is to saí, god is with vs. And Joseph when he rose from slepe did as ỹ Angel of ỹ L. cōmāded him, and took her to his wife, and lai not with her while† sche had brought forth her first begotten sōn, and called his naam Jesus.

CAP. 2. When Jesus was boorn in beethleem á cíti of Ἰερουσαλὴμ Jurí, in ḱing heroods daís, lo then ỹ wísards cam from th'est parties to Jerusalem, and asked wheer the ḱing of Jewes was ỹ was new boorn. For we saw his sterr in th'eest and we cam to worschip h́im. When K. Herod herd this, he was trobled and all Jerusalẽ with him and he gatherd togíther al ỹ hedpriests and scribes of ỹ γραμματεῖς people and asked of them wheer Christ schold be born. And thei answerd in Bethleem of Juda, for so it is wrítin bi ỹ propheet, And thow Bethleem of Juda thow art no wais ỹ lest among ỹ Princes of Juda, For out of ỹ schal cōme á ruler ỹ schal feed Jsrt̃ mi people. Then Herood calling ỹ wísards púili, did narroulí serche of them the time of ỹ sterrs appering. And sending them to Beethleem said vnto them, go yo^r waí, and seke out diligentlí this yong child, and when ye have found him schew me theerof, ỹ J mai cōme and worschip h́im. Thej when thej had hard ỹ kinges mind went theer wais. And lo ỹ ster which ỹ^{ei} saw in ỹ est, did leed them vntil it cam and stood on ỹ place wheer the child was. And when thei saw ỹ star so, ỹ^{ei} reioised gretlí, and entred into ỹ house, and saw ỹ child with marí his moyer, and fel down and worschipped him, and opend ỹeer treasures, and offerd him giftes gold frankensens and myrrh, and λίβανον

* schal cal.

† while, i. e. vntil. see ch. ii. 15. v. 26. xxii. 26. xxiv. 39.

thej being waigned bi á dreem, y^{t} y^{ei} schold not retorn bi herood, went hoom bi an other waí into yeer contree.

And after thej weer goon lo y^{e} angel of y^{e} L. did appear to Joseph in á dream and said. rise and take y^{e} child and his Moother, and flie into Ægypt, and theer abijd vntil J schew yow further. For heerood wil seek this child to destroi him. And he roose, and took y^{e} child bi night and his moother to, and departed into Ægypt, and theer he was while Heroods death, y^{t} y^{t} word of y^{e} L. which was spooked bi y^{e} pphet, might be fulfilled. Thees weer his wordes, J have called mi sone out of Ægypt.

Then Herood seíng y^{t} he was plaied withal bi y^{e} wiseards, was verí angrí, and sent, and slew al the childern in beethleem, and in al y^{e} borders theerof, from two yeares downward, according to y^{e} time which he had busili enquired of afore of y^{e} wiseardes. The wordes then of Jeremí y^{e} pphet was fulfilled. His woords be thees. A voice theer was herd in Rama, morning and weping and much wailing. Rachel wept for her childern, and wold not be comforted, for thej weer goon.

After Heeroods deeth, lo th'angel of y^{e} L. appeered bi dreem to Jooseph and said Rijs and taak y^{e} child and his Moother, and go into y^{e} land of Jsrt. For y^{ei} y^{t} sought y^{e} Childes life be dead. And he roos and took y^{e} Child and his mother and went again into Jsrt. And bicaus he herd y^{t} Archelaus reigned in Juda for Heerood his father, he was afraid to go thither. And being told bi dreem, went into y^{e} coostes of galilee, And theer went and dwelt in á Cítee called Nazareth y^{t} y^{e} pphets worde might be fulfilled, y^{t} he schal be called a Nazaráí.

CHAPT. 3.) About thoos dais cam in Joań baptist and preeched in y^{e} wildernes of Juda, and said, Repent ye for ye kingdoom of heaven is nigh. For this is he which was spooked of bi y^{e} pphet when he said, The voice of y^{e} Críer in y^{e} wilderness, prępaar y^{e} waí of y^{e} L., maak

his paaths streight. And Joan himself wår á garment of Camels heers, and á lether girdel about his loines. And his meat was acrids and wild honí. *Tf^{en}* cam forth *ἀκριδες* to him Jerusalē and al Juda, and al *y* borders about Jordan, and thej weer baptized bi him in Jordane, and confessed theer siñes. And when he saw maní of *y* pharisees and Sadducees cōming to his baptism he said to then.* O ye ofspring of adders, who hath counceled *γεννήματα ἑχιδνῶν* to yow, to flie from *y* displeasur to cōme. Bring forth frute *y^{er}*foor worthi repentans. And seem not to sai in yo^rselves. We have Abraham to our faýer. For J sai vnto yow, *y* god is abil to raise vp Abraham, childern of thees stoons. And now *y* ax is laid at *y* trees roote. Eueri tree *y^{er}*foor *y* bringeth not good frute, is cut down, and thrown in *y* fier. J suerli doo baptize yow with water to repentance, but he *y* cōmeth after me, is stronger *y^{en}* J am, whoos schoos J am not fít to cari, he wil baptize yow with *y* holí ghoost and fier, whoos fān is in his hand and he wil clense his floor, and gather his corne into his garner, and as for *y* chaf he wil burn it with an vnquenchable fire.

Then cām Jesus from Galílee to Jordan vnto Joaṇ to be baptized of him. And Joaṇ wold not let him saieng. J had ned to be baptized of yow, and cōme yow to me. And Jesus answeerd him and saíd vnto him. let sich thinges go now. For thus it becōmeth vs to fulfil al ríghtuousnes. Then Joan suffred him to tri his mind, and after Jesus was baptised, he cā† out of *y* water bi and bi, and lo *y* hevens weer opend to him, and he saw *y* spríte of god cōmíng down like á dow and lighting apon him, and lo *y^{er}* cā a voice from heaven saieng. This is mi beloved sōne, with whom J am wel pleased.

* then, them.

† cā, came.

ŷ 4. CHAPT.) ŷ^{en} Jesus was caried áwaí in to á wildern-
bi ŷ spríte, to be tempted of ŷ devíl. And after he had
fasted xl. daies and xl. nightes, he was hongrí. And ŷ
tempter cām and said vnto him. Jf ýow be ŷ sōn of god,
cōmand ŷ ŷ^{ees} stoones be made breed. But he answeerd
on this wise. Jt is wrítin. Man schal not live in oonli
breed, but in everi word ŷ cōmeth from goddes mouth.

Then ŷ devel carieth him into ŷ hólí cítee and setteth
him on ŷ pinnacle of ŷ temple, and saieth vnto him. Jf
ýow be ŷ sōn of god throw thiself douneward. For it is
writin, He hath charged his angels with yow, and ŷ^{ei}
schal carí ŷ in theer armes, lest ý foot might stumble at
a stoon. Jesus said vnto him Thow schalt not tempt ŷ
L. thi god.

The devel again carieth him into á veri hie hil, and
scheweth him al ŷ kingdooms of ŷ world, and al theer
glorí, and saieth vnto him, J wil give ŷ al thees, if thow
wilt fal down and worschip me. Jesus ŷ^{en} saieth vnto
him. Cōme after me Satan. For it is wrítin thow schalt
bow thiself down to ŷ L. ý god and him onelí schalt ýow
worschip. Then let ŷ devel him go, and lo angels cām
vnto him and waited on him.

When Jesus herd ŷ Joań was put in prison, he de-
parted in to galílee, and leving Nazareth cām and dwelt
in Capernaum bi ŷ sees side, in ŷ Coosts of zaboulon
and Neptholim, ŷ ŷ words which ŷ p̄pheet Jsaí did speek
might be fulfilled. Thow land of zaboulon and land of
Nepthalím, bi ŷ sees sijd beiond Jordan, galilee of ŷ
heethen. The peopil which sat in darknes hath seen a
great light and ýeer hath risin light vnto ýem ŷ sit in ŷ
contree and schadow of deth.

After ŷ Jesus began to preche and saí. Repent yow.
For ŷ kingdom of heaven is at hand. But Jesus walking
bi ŷ sees sijd in galílee, saw twoo brethern Simon which
was called Peter, and Andrew his broother, casting á
drag into ŷ see. For ŷ^{ei} weer fischers. And he said

unto y^{em}. Cōme after me and J wil maak yow menfishers. Thei bi and bi left theer nets and folowed him.

And going a litil furdur on, saw oyer two broýern, James Zebedai's sōn, and Joaṇ his broýer in a boot with Zebedai yēer faather mending yēer nets and he called yem. Thej bi and bi leving y^e boot and yēer faýer folowed him,

And Jesus went round about hoole galílee, teching in yēer Synagoogs, and preeching y^e gospel of yē kingdoom, and heeling everi siknes and feblenes which was among y^e people. synagoogs is word for woord yēer meeting places. μαλακία

And y^e nois of him went thorough out hoole Surrí. And al y^t weer il at ease and holden with divers sicknesses and torments, and weer other sprited, or moond, or palseid, thej brought vnto him and he heeled yem. And y^{er} folowed him a greet nomber from galilee, y^e tencíteee, Jerusalem, Juda, and places beiond Jordan.

y^e 5. Chapter.

AND he seing y^e great resort went vp into y^e hil. And when he was set his díscípils cam vnto him, and he opend his mouth and taught them on this wise. μαθηται
scholars y^t lerned his doctrine.

Happí be y^e beggars in sprijt, for y^e kingdom of heeven is theers.

Happí be y^e moorners, for y^{ei} schal be conforted.

Happí be y^e meek, for y^{ei} schal enherit y^e earth.

Happí be y^e hungrí and thurstí of rightuousnes for y^{ei} schal be filled.

Happí be y^e pitiful, for y^{ei} schal be pitied.

Happí be y^e cleen in hart for y^{ei} schal see god.

Happí be y^e peesmakers for y^{ei} schal be called godds childern.

Happí be $\bar{y}$ persecuted for rightuousnes saak, for $\bar{y}$ kingdom of heaven is theers.

Happí be yow, when $\bar{y}^{\text{ei}}$ rebuke yow, and persecut yow, and speek al evel and lie against yow for mi cause. be glad and reiois for yo^r reward in heaven is great. For so persecuted thej $\bar{y}$ $\bar{p}$ pheets afoor your tijm.

Yow be $\bar{y}$ salt of $\bar{y}$ earth, if $\bar{y}$ salt be vnsaverie wheer-with schal thinges be salted. It is good for none other thing, but to be throown awaí, and to be trooden down bi men.

μóδιος

Yow be $\bar{y}$ light of $\bar{y}$ world. A cítee can not be hiden $\bar{y}$ is set aloft on an hil, nor men burn not á light, and put it vnder á buschel but in a candelstick, and it giveth light to al $\bar{y}$ be in $\bar{y}$ house. let yo^r light soo schijn befoor men $\bar{y}$ $\bar{y}^{\text{ei}}$ mai see your good workes, and give glóri to your father which is in heaven.

Think not $\bar{y}$ J cam to breck $\bar{y}$ law or $\bar{y}$ propheetes. J cam not to breck but to fulfil. trulí J saí vnto yow, til heaven and erth goo awaí, one iot, nor one titíl schal not go awaí from $\bar{y}$ law, til al be doon. Whosoever then brecketh oon of $\bar{y}$ lest of $\bar{y}^{\text{ees}}$ cōmandments, and techeth men $\bar{y}$ saam, he schal be called $\bar{y}$ leest in $\bar{y}$ kingdom of heaven. But whosoever doth and techeth he schal be called greet in $\bar{y}$ kingdom of heaven. For J saí vnto yow except your rightuousnes be moor plentiful $\bar{y}^{\text{en}}$ $\bar{y}$ Scribes and Pharísees, yow schal not enter into $\bar{y}$ kingdom of heaven.

ἐνοχος τῇ
κρίσει

ἐνοχος συνε-
δρίῳ.

Ye have hard it hath be said vnto old men $\bar{y}$ ow schalt not slee. Whosoever sleeth is gíltí of iug^ment.* who-soever calleth his broother $\rho\alpha\chi\alpha$ is gíltí of coun-cel. who-soever calleth him foole is gíltí of helfíer. Jf $\bar{y}$ eerfoor $\bar{y}$ ow bringest $\bar{y}$ gift to th'aulter, and theer remembrest $\bar{y}$ $\bar{y}$ broother hath sũthing against $\bar{y}$, leave $\bar{y}$ gift $\bar{y}^{\text{eer}}$ befoor

* "But I saí vnto iow, whosoever is angrí with his broother," &c. is here omitted by Cheke.

th'aulter, and first go and be agreed with ý broýer and ýen cõm and offer ý gift. Fal into favor again with ý^{in*} whijlst ýow art yet in ýí iornej with him, lest ýí enmí deliver ý to ý iugē, and ýe iugē deliuer ý to ý officer, and ýow be thrown in prison. J tel ý trulí ýow schalt not go forth whil yow hast paid ý'uttermost feryíng.

κοδράντην

Ye have herd it hath been said to old men. Thow schalt not cõmit advoutrí. But J sai vnto yow ý^t who-soever looketh on a woman to desijr her hath in his hert cõmitted advoutri with her. Jf ýí right eie hinder ý^e, pluck it out and cast it from ý^e. For it is p̃fitabil for ý^e ý^t oon of ý members perisch and theerbi ý hool bodí be not thrown into hel. Jt is said ý^t whosoever divorceth his wife let him give her á diuorsment bil. But J sai vnto yow whosoever divorceth his wife, except it be for fornicõns cause, doth mak her an adulterer, and whosoever marieth her diuorced cõmitteth adulterí.

Again ye have herd it hath been said to old men thow schalt not forsware, but ýow schalt p̃form ý^t ýow hast sworn vnto ý^e L. But J sai vnto yow sweer not at al, nother bi heaven, for it is godds seet, nor bi ý^e earth for it is ý^e footstool of his feet, nor bi Jerusalem for it is ý^e Cíteee of ý^e greet king nor bi ý hed for ýow canst not maak on heer whijt or black. But let your talk be ye ye naí naí. ý^t ý^t is moor ýen ý^{is}. cõmeth of ý'evel.

ἐκ τοῦ πονη-
ροῦ

Ye have hard it hath been said an eie for an eie and á toth for á toth. But J saí vnto yow, do not withstond evel. But whosoever giveth ý^e a blow on ý right cheek, torn ý'other to him, and let him ý^t wold sue ý^e at ý^e law and taak awaí ý^e coot let him have ý^e gown also. And who wold drive ý^e on a mile, go two with him. Giue him ý^t asketh ý^e, and withdraw not ýself from him ý^t wold borow of ý^e.

Χιτῶνα. ἱμά-
τιον

Ye have herd it hath been said, ýow schalt love ý

* with ýⁱⁿ enmí.

neighbour and haat $\dot{y}^n$ enmie. But J sai vnto yow love yo^r enmies. Bless $\dot{y}^{em} \dot{y}^t$ curs yow, do good to $\dot{y}^{em} \dot{y}^t$ haat yow, praíse for $\dot{y}^{em} \dot{y}^t$ wold conquerr yow and psequeut yow, $\dot{y}^t$ ye mai be $\dot{y}^e$ Childern of your father which is in heaven, bicause he maketh his s $\ddot{o}n$ to rise on good and bad, and sendeth rain on iust and uniust. Jf $\dot{y}^{eer}$ foor ye love thoos $\dot{y}^t$ love yow, what reward have yow, do not tollers so, and if ye embrace yo^r brothern onelí what excellent thing do yow, do not tollers so. Be yow $\dot{y}^{eer}$ foor pfight as your fa $\ddot{y}er$ in heven is pfight.

τελῶναι

§ 6. Chapter.

TAAK heed ye bestow not yo^r almes afoor men, to be seen of $\dot{y}^{em}$. For if ye doo ye have no reward of yo^r father which is in heeven. When $\dot{y}^{ow}$ givest $\dot{y}^n$ almes

hypocrites be $\dot{y}^{ei}$, who plaí one part, and be far vnlike $\dot{y}^t \dot{y}^{ei}$ plaí. and $\dot{y}^{ei} \dot{y}^{er}$ foor $\dot{y}^t$ pretend holines outwardlí, and masck $\dot{y}^{em}$ selves like Christians and march in deed devillischlí, be wel called hypocrites.

$\dot{y}^{er}$ foor, blow not a trompet afoor $\dot{y}^t$, as hypocrites do in Synagogs and in streets $\dot{y}^t \dot{y}^{ei}$ maí receive glori of men. Trulí J saí vnto yow, $\dot{y}^{ei}$ have received $\dot{y}^{er}$ reward. But when $\dot{y}^{ow}$ givest $\dot{y}^n$ almos

let not $\dot{y}^t$ left hand know what $\dot{y}^t$ right hand doth, $\dot{y}^t \dot{y}^t$ almos maí be secrete, and $\dot{y}^t$ fa $\ddot{y}er$ which seeth it secret wil reward $\dot{y}^e$ abroad.

And when $\dot{y}^{ow}$ praíest, be not lík $\dot{y}^e$ hypocrijts. for $\dot{y}^{ei}$ love to stond and praí ín Synagogs and corners of $\dot{y}^t$ streets, $\dot{y}^t \dot{y}^{ei}$ mai be seen of men. Trulí J saí vnto yow, $\dot{y}^{ei}$ have received $\dot{y}^{er}$ reward. But when $\dot{y}^{ow}$ praíest enter in to $\dot{y}^t$ closet and schit $\dot{y}^t$ door and praí to $\dot{y}^t$ fa $\ddot{y}er$ secretlí,

ταμῆιον

and $\dot{y}^t$ fa $\ddot{y}er$ $\dot{y}^t$ seeth $\dot{y}^e$ secrete, schal reward $\dot{y}^e$ openlí. When ye praí rehers not in word on thing

αποδώσει.

schal paí again,

βαπτολογείν

schal requite.

oft. as $\bar{y}$ heethn doo. For $\bar{y}^{\text{ei}}$ thínk $\bar{y}^{\text{ei}}$ schal be hard
 bí $\bar{y}^{\text{er}}$ long talk, be iow yeerfoor not lijk vnto yem. For
 iour fayer knoweth wheerof ye have need, befoor yow
 ask him. Prai yow yeerfoor on $\bar{y}$ is wijs. Our faýer
 which art in heaven halowed be $\bar{y}$ name, $\bar{y}$ kingdooom
 cōme, $\bar{y}$ wil be doon in earth as it is in heven, give
 vs $\bar{y}$ is daí our daílí breed. And forgive vs our detts $\epsilon\pi\iota\epsilon\sigma\iota\omicron\varsigma$
 as we forgive $\bar{y}^{\text{em}}$ $\bar{y}^{\text{t}}$ be our dettors, and lead vs not into
 tempting, but deliver from $\bar{y}^{\text{e}}$ evel. For thijn is $\bar{y}$ king-
 doom, $\bar{y}$ powr, and glorie for ever and aí. Ameen.
 For if ye forgiue men theer fauts, your heavenli faýer
 wil forgive yow, if ye do not forgive men yeer fauts, yo^r
 faýer wil not forgive yow yowrs.

When ye fast be not lowring lijk hypocrijts. for $\bar{y}^{\text{ei}}$ $\sigma\kappa\upsilon\theta\rho\omega\pi\acute{o}\iota$
 alter $\bar{y}^{\text{er}}$ faces $\bar{y}^{\text{t}}$ $\bar{y}^{\text{ei}}$ maí appeer to men, to be fasters. But $\acute{\alpha}\phi\alpha\nu\acute{\iota}\zeta\omicron\upsilon\sigma\iota$.
 when $\bar{y}$ ow fastest anoint over $\bar{y}$ hed, and wasch $\bar{y}$ face,
 $\bar{y}^{\text{t}}$ $\bar{y}$ ow maist not appere to men to fast, but secretlí to $\bar{y}$
 faýer, and $\bar{y}$ faýer which seeth $\bar{y}^{\text{e}}$ secretlí wil reward $\bar{y}$
 openlí.

Hord not yourself vp greet hoords on $\bar{y}$ earth, wheer
 nother moth nor rust can wast $\bar{y}$ em, and wheer theeves $\acute{\alpha}\phi\alpha\nu\acute{\iota}\zeta\epsilon\iota$
 maí dig vnto $\bar{y}$ em and steel $\bar{y}$ em. But hoord yourselves
 hoords in heaven, wheer noýer moth nor rust can wast
 $\bar{y}$ em, and wheer theves can not dig vnto $\bar{y}$ em nor steel
 $\bar{y}$ em. For wheer your treasur is yeer be your harts.

The eie is $\bar{y}$ candel of $\bar{y}$ bodí, if theerfoor $\bar{y}$ n eie be $\lambda\upsilon\chi\nu\omicron\varsigma$
 cleen al $\bar{y}$ hool bodí wil be lightsom, But if $\bar{y}$ n eie be not
 wel, thi hool boodí wil
 be darksōm. Jf yeer- $\acute{\alpha}\pi\lambda\omicron\upsilon\varsigma$, clene, vnmixt, as clene
 foor $\bar{y}$ light within $\bar{y}$ wheet, cleen barlí $\bar{y}^{\text{t}}$ hath no
 be darknes, how much oýer thing mixt withal.
 schal $\bar{y}$ derknes itself $\pi\acute{o}\nu\eta\rho\omicron\nu$ heer is $\bar{y}^{\text{t}}$ hath sūme
 be. foule disease or impedimēt in it.

No man can serve ij
 Masters. For oýer he schal haat $\bar{y}$ on and love $\bar{y}$ oýer
 or, els he schal cleeve to $\bar{y}$ oon, and despise $\bar{y}$ other.

ye can not booth serve god and Māmon. Th^{eer}foor J

ψυχῇ

serving is to make our cheef end of al doinges to belong to such á mans or thinges encrease and estate, when y^{een} ani thing is pñcipallí doon to such end, is y^{en} y^t thing served. Wheerfor vsing and right occupijing of thinges maketh no service vnto y^{em} but when we maak yem our chief and pñcipal end.

ἐργαζόμενος

saí vnto yow, be not thoughtful for yowr life. what ye eat or drínk, nor for yowr bodí what ye put on. Js not yo^r life of moor valew y^{er} food, and your bodí y^{en} clothing. look apon y^e birds of y'aier. Theí sow not, y^{ei} reep not, y^{ei} gaýer not into y^{eer} garner, and yowr hevenli faýer fedeth yem. Be

not yow much better yen yeí. Which of yow bi aní thought taking can put an half yard mete to his haight. And whi be ye thoughtful, for cloýing. learn how ye lilies of y^e feld encrease, y^{ei} labor not, y^{ei} spin not, and yet J sai vnto yow, y^t Salomon in al his glori was not cloýed lijk on of yees. And if god doth clooth y^e gras of y^e ground, y^t y^s daí is, and to morow is cast into y^e furneis, how much moor ye smalfaihted men, wil he cloý yow. Be not thoughtful y^{eer}foor, saieng what schal we eat, or what schal we drink, or what schal be cloýed withal. For y^e heýen looketh for yees things. for yo^r hevenli faýer knoweth y^e ye need al y^{ees} thinges. But seek first for y^e kingdoom of god, and his rightuousnes, and al yees thinges schal be p^{ro}vided for yow besides. Be not thoughtful y^{eer}foor for to morow, for let to morow taak thought for itself. Euerí dai hath inough adoo with her own trouble.

προστεθήσεται

κακία

ÿ 7. Chapter.

Juġe not ÿ^t ye be not iuġed, for with what iuġment ye iuġe, ye schal be iuġed again, and with what measure ye measure, ye schal be measured again. Whí doost ÿow see á moot in ý broýers eie, and canst not spí a beam in thijn own. or how can ÿow sai to ý broýer. Hold stil J wil pluck out a moot of thijn eie.* Thow hypocrite take awaí ÿ^e beem first out of thijn eie, and ÿen maist ÿow see to take awaí á moot out of ý broýers eie.

Giue not ÿ^e holí to dogges, nor throw not your mar-^{μαργαρίτας} garites befoor swijn, lest ÿ^{ei} treed ÿ^{em} down with ÿ^{eer} feet, and torn back on yow, and al to teer yow.

Ask and it schal be given yow, seek and ye schal find, knock and ye schal have it opend vnto yow. For everí man ÿ^t asketh receiueth, and he ÿ^t seketh findeth, and he schal have it opend vnto him ÿ^t dooth knock. What man is ýeer among yow, who wil give his sōne á stoon, if he ask him breed, or wil give him á serpent if he ask^{*οφιν} him fisch. And if yow being evel men do know to give yo^r childern good giftes, how much moor wil yo^r fayer in heaven, give good things to ÿ^{em} ÿ^t ask him. Al things ýeerfoor ÿ^t ye wold men schold do to yow, do yow vnto ÿ^{em}. This is ÿ^e law and ÿ^e propheetes.

Enter in bi a narrow gaat, For ÿ^e gaat is wijd and ÿ^e wai brood, ÿ^t leadeth to destruction, and maní goeth in theerbí. And ÿ^e gaat is narrow, and ÿ^e waí streight ÿ^t ledeth to life, and few ÿ^{eer} be ÿ^t find it.

Taak heed of fals p̃pheetes which cōm to yow in scheeps garments, and inwardli ÿ^{ei} be ravening wolves. Bi ÿ^{eer} frut schal ye know ÿ^{em}. Do men gaỹer of thoorns ^{ἀκανθών}

* Cheke has here omitted "and behold ye beem in yⁱⁿ own eie."

τριβόλων
σαπρὸν

graaps, or figges of briers. So everí good tree bringeth forth good frute, And everí rotten tree bringeth forth evel frute. A good tree can not bring forth il fruit, nor a rotten tree good fruit. Euerí tree ^ty bringeth not forth good fruit, is cut down and cast into ^ey fier. ye schal ^ryrfloor know ^yem bi ^{eer}y fruits. Not everí ^ty saith vnto me L. L. schal enter into ^ey kingdoo^m of heaven, but he ^ty dooth my fathers wil which is in heaven. Mani schal sai vnto me on ^ty dai L. L. have we not in thi naam pphecied, have we not in thi name cast out devels, have we not in thí name doon mighti thinges. Then schal J confess vnto ^{em}y J never knew yow. Go from me ye workers of vnlaifulnes. Whosoever ^{eer}y foor heereth mi words, and doth ^ey saam J wil lijkin him to a wise man which hath bilt his hous on a rock, And ^{eer}y fel a greet schower, and ^ey rivers cam down, and ^ey windes blew and bet apon ^ty house and it fel not for it was groundwrought on a rock. And everí man ^ty hereth ^{ees}y wordes of mijn and doth ^yem not schal be lijkend to á foolisch man which hath bijlt his hous on ^y sand, and ^{eer}y fel a greet schower, and ^ey rivers cam down, and ^ey wijnds blew, and bet against ^ty hous and it fel, and the fal ^yeerof was greet.

φρόνιμος

And when Jesus had ended thees words, ^ey people weer astonished at his teching. For he taught ^yem as on ^ty had autoritee, and not as ^ey scribes did.

^ey 8. Chapter.

προσεκύνει.

AND when he cãm from ^ey hil ^{eer}y folowd him a greet companj of men, and lo á leper stood, and boud himself to him and said L. if ^yow wilt ^yow maist clens me, And Jesus stretched forth his hand, and touched him and said. J wil. be thow clensed. And bí and bí his lepernes was clensed. And Jesus said vnto him, look ^yow tel no man. But go ^y wais schew ^yself to ^ey priest. And offer

ȝ gift which Moses cōmanded to be given ȝ ȝ^{ei} might beer witness ȝeerof.

As Jesus cam into Capernaum, ȝeer cam an hunderder vnto him and sued vnto him on this sort. Sir mi servant παῖς lieth sick in mi house of ȝ palsej, grevousli tormented. And Jesus said vnto him. I wil cōme and heel him. And ȝ hunderder answerd him with ȝ^es wordes. Sir J am not á fit man whoos house ye schold enter. Saí ye onlí ȝ word and mi servant schal be heeled. For I am a man vnder ȝ power of oȝer, and have soldiers vnder-neth me, and J sai to ȝ^s soldier go and he goeth, and to an other cōm and he cōmeth, and to mi servant do ȝ^s and he doth it. Jesus heering ȝ^s marvelled and said to ȝ^{em} ȝ folowed him. Trulí J sai vnto yow, J have not found so greet faith no not in Jsrl. But J sai vnto yow ȝ mani schal cōm from ȝ Est, and ȝ West, and schal be set with Abraham Jsaak and Jacob in ȝ kingdoo[m] of heaven, but ȝ childern of ȝ kingdoo[m] schal be thrown in to outward darknes, ȝeer schal be wepíng and gnasching of teth. And Jesus said to ȝ hunderder, go ȝ wais and as ȝow belevedst, so be it vnto ȝ. And his servant was heeled even in ȝ saam howr.

And Jesus cam in to Peters hous, and saw his mooother in law laid down and sick of ȝ aχess, and he touched her bi ȝ hand and ȝ aχes left her, and sche roos and served them. πυρετος

And late in ȝ evening ȝ^{ei} brought him mani ȝ was de-velled, and with his word he cast out ȝ sprits, and healed al ȝ weer il at ease, ȝ Jsaíe ȝ p̄pheets wordes which he spaak might be fulfilled. He hath taken our weaknes on him, and hath born our sickness.

And Jesus seing much resort about him cōmanded ȝem to go to ȝe fur side of ȝ water. And on of ȝ Scribes cam and said vnto him. Master J wil folow ȝ whiȝer-soever ȝow goost. and Jesus said vnto him, Foxes hath

dēns, and $\dot{y}$ birds of $\dot{y}$ 'aier hath nests, but $\dot{y}$ sōn of man hath not wheer he mai lai his hed.

And an o $\dot{y}$ er of his disciples said vnto him. Sir suffer me first to depart, and burí mi fayer. And Jesus said vnto him folow me and let $\dot{y}$ deed burí $\dot{y}$ eer deed.

πλοῖον

μαθηται

And after he enterd into á boot his díscípils folowed him, and lo $\dot{y}$ eer was á greet his scholars, which stoorm on $\dot{y}$ see, in so much lerne of hím, and be $\dot{y}$ $\dot{y}$ boot was coverd with $\dot{y}$ taught $\dot{y}^{\text{eer}}$ p $\dot{f}$ ession, and waves. He slept. And his $\dot{y}$ oos we call discipils. díscípils cāme and raised him, and said. L. save vs we perísch. And he said vnto $\dot{y}$ em, ye smalfaithd whi be ye aferd. $\dot{y}$ en he roos and rebuked $\dot{y}$ windes and $\dot{y}$ see, and $\dot{y}$ eer was á great calm. But $\dot{y}$ men $\dot{y}$ eer marveled and saied. What maner of man is $\dot{y}^{\text{is}}$ $\dot{y}$ winds and see obej hím.

χαλεποὶ

ὤρμησε
κατὰ τῆ
κρημνῆς

And after he was cōme on $\dot{y}$ other side into $\dot{y}$ gerge-seens contree, $\dot{y}^{\text{eer}}$ mett hím ij develds, cōming forth from $\dot{y}$ graves, verí fiers men, so $\dot{y}$ no man cold pas $\dot{y}$ waí, and lo $\dot{y}^{\text{ei}}$ cried and said, what haav we to do with $\dot{y}$ Jesus $\dot{y}$ ow sōn of god. Cārest $\dot{y}$ ow hither afoor hand to torment vs. And $\dot{y}$ eer was a good wai from $\dot{y}^{\text{em}}$ an herd of mani swijn feeding. And $\dot{y}$ devels desidrd him saieng. Jf $\dot{y}$ ow cast vs forth suffer vs to go into $\dot{y}^{\text{ee}}$ heard of swijn. And he bad $\dot{y}^{\text{em}}$ goo. And $\dot{y}^{\text{ei}}$ went forth, and went into $\dot{y}$ herd of swijn. And lo $\dot{y}$ hool heerd of swijn set on $\dot{y}^{\text{eer}}$ waí bí an hedlong place in to $\dot{y}$ see, and died in $\dot{y}$ waters. And $\dot{y}$ swijnherds fled and cāme into citee, and told $\dot{y}^{\text{em}}$ $\dot{y}^{\text{ee}}$ hool matter, and what taking $\dot{y}$ develleds weer in. And loo $\dot{y}$ hool citee cam forth and met Jesus, and after $\dot{y}^{\text{ei}}$ had seen him $\dot{y}^{\text{ei}}$ desired him $\dot{y}$ he wold depart out of $\dot{y}$ oos coosts.

ŷ 9. Chapter.

AND he went in to á boot, and passed over, and cãm πλοῖον
 into his own cítee, and lo ŷⁱ brought him á palsied, bed-
 reed, and Jesus seing ýeer faith said to ŷ^e palsied, be of
 good cheer sôn ý sînes ar forgiven ŷ^{ee}. And lo certein
 of ŷ^e Scribes said within ŷ^{em} selves. This man blaspheme
mith. And Jesus seing
 theer minds said. Whi βλασφημεῖν, is to speek il and
 do yow think evel in odious wordes, not fit to be
 yo^r hartes. whiýer is cõmuned bi sich a man as pre-
 it easier to saí ý sîns sumeth to talk what he list, of
 be forgiven ŷ^e, or to saí malice, stubburnes, affection or
 rijs and walk. But ŷ^t ignorans.
 ye mai know ŷ^t ŷ^e sôn
 of mãn hath power to forgijv sîns on ŷ^e earth. T/en said
 he to ŷ^e palsied. Rise
 take ý bed and go to
 ý house. And he roos
 and went to his hous.
 And when ŷ^e resort saw
 this ýeí marveild, and
 gave glori to god, who
 had given sich power
 to men.

ἵνα δε. A figure of vehemencie
 wheer ŷ^e half sentence is left
 out to be vnderstond, thei cal
 ŷ^e figure in greek —————
 As he wold have put to, see
 what J wil doo.

And as he passed bí, he saw á man sitting at ŷ^e tol-
 booth whoos naam was Matthew, and he saith vnto
 him folow me, and he roos and folowd him. And it
 cam to pass, as he was set in ŷ^e hous, lo maní tollers and τελῶναι
 sîners sat down also with Jesus and with his discipils.
 The pharisais seing ýis said to his discipils. Whi doth
 yo^r M^r. eet with tollers and sîners. And Jesus heering
 ýis said vnto ýem, ýe strong have no need of á phisition,
 but ýoos ŷ^t be il at ease. But go ye and lern what ŷ^{is}

θυσία. is such beests as god appointed in $\bar{y}$ old law to be brought to $\bar{y}$ temple, slain and offerd to him, for diuers causes, and especialli which $\bar{y}^{ei}$ leest considerd, to have Christes bloud sched and death in memorí, and $\bar{y}^{eer}$ bi to lern to worschip Christ, as a redemer, and to kepe his cōmandments, as dutí and true servíce, and not as deserts. wheerbí it appeareth how necessari it is to vse neighbourlí workes of charítee, rather $\bar{y}^{en}$ to appoint $\bar{y}$ greet part of our p̄fession, in sacramental ýnges, ordeind for certein godlí purposes and not for dailí exercises. this word for $\bar{y}$ true torn of $\bar{y}$ greek mai be called a slaughter, and for $\bar{y}$ latin mai be called an holigaf.*

means. J wil have mercie and not sacrifice. For J cam not to cal iust men but sīners to repentans. Then cam Joans disciples to him saieng, whí do we and $\bar{y}$ pharisais fast much, but $\bar{y}$ discipils fast not. And Jesus said vnto $\bar{y}em$. Can $\bar{y}$ wedding childern moorn so long as $\bar{y}$ bridegroom is with $\bar{y}em$. $\bar{y}$ dais schal cōm when $\bar{y}$ bridegroom schal be taaken from $\bar{y}em$, and $\bar{y}en$ schal $\bar{y}ei$ fast. No man doth lai on a patch of an vnfulled ragg on an old garment, for it taketh awai $\bar{y}$ hoolnes of $\bar{y}$ garment, and it is wors when it is cut. Nor $\bar{y}ei$

put not new wijn in old bottels, for if $\bar{y}^{ei}$ doo $\bar{y}$ bottels breek, and $\bar{y}$ wijn rūneth out and $\bar{y}$ bottels be marred. but $\bar{y}ei$ put new wijn in new bottels, and so booth be saved. Ashe was $\bar{y}us$ talkíng, lo á certein ruler cam and bowed down to him saieng. Mi doughter is latelí deed. Cōme and lai $\bar{y}$ hand apon her and let her lijv. And Jesus roos and folowed him and so did his discipils. And lo á certein woman which had twelf year togiyer $\bar{y}e$ bloodí flux, cām behind him and touched $\bar{y}e$ hēm

* holigaf, i. e. holy gift, holy tribute.

of his garment. For sche said to herself Jf J touch onelí his cote J schal be safe. Jesus torned and saw her, and said, Be of good cheer doughter y^e faith hath saved y^e. And y^e woman was safe from y^t tijm forward.

And Jesus when he cam in to y^e rulers hous, and saw y^{eer} y^e minstrels and y^e compani about y^{eer} much trobled he said vnto y^{em}. go forth, For y^s maid is not dead but on sleep, and y^{ei} laught at him. And when y^e throng was put out he cam in and took her bí y^e hand, and y^e maid roos. And y^e faam heerof went thorough y^e hool contree. αὐλητάς

And as Jesus passed from y^{ens} theer folowed him two blind men crieng and calling. pítí vs y^{ou} Son of Dd. when he cam into y^e house y^e blind cãm vnto him and Jesus said to yem. Belev ye y^t J am abil to do yis. T/fei said vnto him, ye Sir. He touched y^{en} y^{eer} eies and said, Be it vnto yow according to your faith, and y^{eer} eies opend. And Jesus charged y^{em} saieng. look y^t no man know it. And y^{ei} went forth, and spread his naam abroad thorough y^t hool contree. ἐνεβριμήσατο

As y^{ei} weer going awaí y^{ei} brought him á domb, and á develled man, and after y^e devel was cast out, y^e dōm spake, and y^e peopil marveld and said. This was never seen in Jsrl̄ befor. y^e Pharísais said. He casteth out bi y^e chief devel. And Jesus went about al y^e citees and villages teching in y^{eer} Synagoogs and preching y^e gospel of y^e kingdoom, and heeling al siknes and al y^e weeknes among y^e peopil. And seing a greet companí y^{eer} had pití on y^{em}, bicaus y^{ei} weer fainted and scaterd lijk scheep, who hath no scheepherd. Then saith he to his discipils. y^e hervest is great, and y^e woorkmen few. Prai y^{eer} foor y^e L. of y^e hervest, y^t he mai thrust forth his workmen into y^e hervest. κώμας
ἐκκελυμένοι

ŷ 10. Chapter.

μαλακίαν

ἀπέστειλεν

AND when he had called his twelf discipils he gave ^{em} authoritee again vncleen sprites to throw ^{em} out, and to heel everi siknes and febelnes. ^e xij Apostols naams weer ^eees. ^e first Simon which was called Peter, and andrew his bro^{er}. Jaams ^e son of Zebedai and Joaⁿ his bro^{er}, Philip and Bartholomew, Thoomas and Matthew ^e toller, Jaams Alphais s^{on}. and lebbaⁱ who was called Thaddaⁱ, Simon Chananijt and Joudas Jscarioot ^t ^e betraid him. Thees xij Jesus sent from him and gave

bicause^{ei} weer apostols he sent ^{em} abrood from him to do ^t ^{ei} ^e weercalled vnto, for an Apostol if ye wold have ^e trutorn of ^e naam is as much to saⁱ as á frosent. ^t is on sent from anⁱ to do his message and his charge. for even as ^e servant is to ^e M^r. and ^e son to ^e fa^{er}, so is ^e frosender, and ^e frosent. As Christ saieth. Theer is no servant above ^e M^r. nor ^e Apostol above him ^t ^e sendeth him.

^{em} thus in charge. Go not abrood among ^e he^{en}, nor c^{om} not in ani of ^e Samaritans citees but goo ra^{er} to ^e lost schepe of Js^rts hous. And in yo^r goíng about prech vnto ^{em} ^{us}. If^e heavenliking^{doom} is at hand, heel ^e feble, clens ^e lepers, raíse ^e dead, cast out devels, freelí ye have receiued freeli give ^e saamagaíⁿ. No^{er} pos^{ses} ses yow gold, nor sílver,

nor brass about yow, nor scrip to iornej with, nor ij coots, nor schoos, nor walking staavs. For ^e workman is wor^yí his food. But whatsoever cí^tí yow enter into serch whi^{er} ^e be anⁱ wor^y man in it and remain with hím til ye go out of ^e saam. When ye enter ínto anⁱ hous, salut it and if it be wor^y, yoor good speed schal rest ^eeron, if not, yo^r good speed schal retorn to yow again, and who^{soever} receiueth yow not, nor heereth yo^r wordes, go out

ἀσπασαθε
εὐρίηνη

of $\bar{y}$ hous or cíti, and schaak of evn $\bar{y}$ dust of your feet. J saí trulí vnto yow, Jt schal be moor sufferabil in $\bar{y}$ dai of íugment to $\bar{y}$ land of Sodom and gomor, $\bar{y}^{\text{en}}$ to $\bar{y}$ cíti.

lo J send yow as scheep among $\bar{y}$ middest of wolves. Be

yerfoor wijs as serpents and plain as doovs. Taak ye heed of men. For $\bar{y}^{\text{ei}}$ wil bring yow into $\bar{y}$ council houses, and in $\bar{y}^{\text{eer}}$ synagoogs $\bar{y}^{\text{ei}}$ wil scourge yow. and ye schal be brought

to rulers and kinges for mi caus, *and so schal ye witnes me to $\bar{y}$ em and to $\bar{y}$ e $\dagger$ theyen.

And when ye be brought befoor $\bar{y}$ em be not thoughtful how or what ye speak. For it schal be geven yow even in $\bar{y}$ saam hour what ye schal saí. For yow speak not $\bar{y}$ en, but yo^r faýers sprit is $\bar{y}$ which speaketh in

taak not so much awaí of $\bar{y}^{\text{eers}}$ with yow as is lest and vilest and cõmunest, but be out of $\bar{y}^{\text{eer}}$ dangers, even give $\bar{y}$ em $\bar{y}^{\text{eer}}$ dust again which vnsought for and vndesired, cõmunlí lighteth on yow.

$\sigma\upsilon\nu\acute{\epsilon}\delta\rho\iota\omicron\nu$ is $\bar{y}^{\text{eer}}$ council hous, for in council and debating of maters men wer wont to sitt, as $\bar{y}$ servant said preteli in $\bar{y}$ poet, $\dagger$ J am moor wijs a great deal when I sit. and yeerfoor Juges cõmunlí sitteth in giving $\bar{y}^{\text{eer}}$ sentences, and yeer sitting places be yeer council houses.

* $\epsilon\iota\varsigma\ \mu\alpha\rho\tau\acute{\upsilon}\rho\iota\omicron\nu$. A greet comfort to $\bar{y}$ faithful, $\bar{y}$ when $\bar{y}^{\text{i}}$ be trobled and vexed of $\bar{y}$ world, and yeerbí feer $\bar{y}$ gods

$\delta\phi\epsilon\iota\varsigma$
 $\acute{\alpha}\kappa\epsilon\rho\alpha\iota\omicron\iota$

$\dagger$ The poet referred to is Plautus; and the passage is found in the *Moscellaria*. Act v. Sc. 1, l. 53, 54.

“THEUROPIDES. Surge dum huc: est consulere igitur quiddam quod tecum volo.

TRANIO. Sic tamen hinc consilium dederò: nimìò plus sapio sedens.”

See also Cicero, *Orat. pro A. Cluentio*, c. xxxviii. “ — a quibus si qui quæreret, sedissent ne iudices in C. Fabricium, sedisse se dicerent.”

word schal not go forward but be slaunderd, it cōmeth to pas far contrarí to yēer looking to, and it is told y^e moor and y^e boldlier, and y^erfoor often tijms psuadeth y^e governors as it did in á maner king Agrippa. an other comfort y^t y^{ei} bi y^{is} be not ponished but occupied to schew y^{eer} doctrijn y^e constantlier, and y^eerfoor pleas god, when y^e world thinketh such miserable and forsaken men be despised of god.

† τοῖς ἔθνεσι. y^e Jues called al men besid y^{em} selves sūmtíme grecians, but cōmunlí heýen. Euen as y^e ægyptían and y^e grecian called everí contree in despite beside y^eer own barbarous. y^e romans called all oýer externos. y^e germans and our old Saxons called y^e líjk welsch men. We now cal y^{em} strangers and outborns, and outlandisch.

οἰκιάκας

yem not y^erfoor. For y^{eer} is nothing coverd, which schal not be dísclosed, nor no hiden thing y^t schal not be known. Sai iou in y^e light, y^t J tel iou in y^e dark, and y^t

κηρύξατε

κήρυξ is á cōmun criar in iugēments, whoos voices lightlí be greet of y^emselfes and bi exercise maad greater, and líjk wijs

yow. On broýer schal betraí an oýer to deeth, and y^e faýer líjkwijs y^e child. And y^e childern schal stirr again y^{eer} faýers and be causers of y^eer deeth. And for mí naams saak schal ye be hated of al men. But he y^t wil abide vnto y^end schal be saaf. When y^ei pursue iou in y^{is} citi fli vnto an oýer. Trulí J sai vnto íou, yow schal not have doon yo^r circuit of y^e citees of Jsrt befoor y^t ye son of man cōm. T^eer is no discipil aboov his techer nor servant aboov his M^r. Jt is sufficient for y^e discipil to be as his techer was, and ye servant as his M^r was. Jf y^ei cal ye good man of ye hous beelzeboul, hou much moor wil y^{ei} cal y^e meíní so. Fear

is told iou in iour ear, speek it aloud in houses. Fear not y^{em} y^t kil y^e bodí and be not abil to kil y^e soul.

Fear him raýer which
is abil to destroe in
hel booy iour bodí and
iour soul. Be not two
sparows sold for á far-
ýing, and noon of ýem
schal fal to ý ground,
without iour faýer.

in war ý heralds be called κήρυ-
κες, whoos dutí is, as ý oýer
mans also boldlí and loud to
saí ý which ý^{ei} be bidden. vnto
ý which y'euangelist heer look-
eth vnto when he vseth ý^{is} word
κηρύξατε. ἀσάριον

And al ý heers of iour heds be nombred, fear not ýeer-
foor. for ie be better yen mani sparows. Everí on ýer-
foor ý wil acknouleýe me befoor men, J wil acknouleýe
him befoor mi faýer which is in heavn. and whoso ever
denieth me befoor men, J wil also denie him befoor mi
faýer which is in heavn. Think not ý J cōm to set ý
earth at peace but at warr. J cām not to bring peas but
war. For J cam to diuijd á man against his faýer, and ý μάχαραν
doughter against ý moýer, and ý doughter in law, against
her moýer in law, and a mans oun houshold be enmies
to him. He ý loveth his faýer or his moýer aboov me is
not worý me. And he ý loveth his sōn or his doughter
above me is not worý me. And he ý taketh not his
cross and folowth me is not worý me. He ý gaineth his εὐρὼν
lijf schal loos it, and he ý looseth his lijf for mi caus
schal gain it. He ý receiveth iou receiveth me, and he
ý receiveth me receiueth him ý sent me. He ý receiveth

a propheet for ý p̄pheets saak
schal receiv ý reward for a p̄pheet.
He ý receiveth á iust man for
ý iust mans saak schal receiv ý
reward for a iust man. And who-
soever giueth on of ýees lital ons
a cup of water oonlí for ý discipils
saak, Truli J sai vnto yow, schal
not lose his reward.

ý he is a ppht.

ý he is a iust man.

ψυχρὸν in greek
and frigida in latin,
signifie water, bi-
cause it hath in
drinking an excel-
lencie of coldnes.

ŷ 11. Chapter.

AND it cām to pass when Jesus had ended his charge to his twelf disciples, he went from yens to tech and preech in y^{ee}r citees. Joaⁿ being in prison and heering Christs doings sent ij of his disciples with yis word vnto him. Art yow he y^t is to cōm, or look we for an oyer. And Jesus answerd on yis soort to yem. Go iour wais to Joaⁿ and tel him what ye heer and see. y^e blind seeth, and y^e laam walketh, y^e lepers be clensed, y^e deef heereth, y^e deed be raised, and y^e beggars be gospelsd. And happi is he which is not offended with me.

σκανδαλίσθη
ἐν ἐμοὶ

After yei weer goon Jesus began to saí to y^e compaini yeer of Joaⁿ. what went ye to see in y^e wildernes. A windschaken reed. But what went ye indeed to see. A man appareld in fijn cloying. But y^ei y^t go in fijn apparel be in kinges houses. But what went iow to see, a p^rpheet. ye surlí J tel yow and moor y^en a ppht. For yis is he of whoom it is writin. Lo J send mi messenger afoor y^e, which schal p^repaar yⁱ wais befoor y^e cōmíng. Trulí J sai vnto yow, among yem y^t be born of women, y^eer is noon rísin greeter y^en Joan Baptist. Howbeit he y^t is lesser* in y^e kingdoom of heevn is greeter y^en he. From Joan baptists dais vnto y^{is} tijm† is straíghtlí extremlí orderd, and extreem men y^{ei} catch it. For al y^e p^rpheets and y^e law did forsaí vnto Joaⁿs tijm.

μαλακοῖς

ἄγγελος

βιάζεται
βιασταὶ
ἀρπάττει

προφηταὶ. be y^{ei} whoom god enspired to declaar goddes dísplesur against sinful and disobedient men, and y^e iust ponischmēt of sīn, and overthrow of sīners, and to comfort th'af-

γενεάν

And if ye wil so taak it he is Helias y^t is to cōm. let him heer y^t hath ears to heer. To who schal J lijken yis kind. It is lijk children y^t sit in y^e high

* See Cheke's note, ch. xxii.

† “ y^e kingdoom of heevn,” &c.

streets and speek to
 yeerfelous and saí, We
 have blooun our pipes
 to yow, and ie have
 not danced, we haav
 moornd vnto yow, and
 ie haav not wailed.
 For Joaṇ cām noyer
 eating nor drinking,
 and yei saí he hath á
 devel. And ye sōn of
 man cam eating and
 drinking. lo *ie y^{is} eater and yis wijndrinker, this tol-
 lers and sinners freend. And wisdoom is cleen rid from
 her own childern. yēn
 began Jesus to rebuuk
 yōos cities, in ye which
 yeer had been doon
 mani mightí things, y^t
 y^{ei} repented not. Wo
 be to y^e Corazin wo be
 vnto y^e Beethsaida, for
 if so be it yōos mightí
 thinges, which hath be
 doon among you had
 been doon in tyrus and
 Sidon, yei wold have
 repent in sackcloth and ashes a good while. But J

flicted chirch and ponished bi
 y^e the world to be destroid, but
 sifted onli bi god to be clensed
 and encreased. But especialli
 to schew of Chrístes birth, cō-
 ming, death, rising again, and
 of y^e benefijt of his ransoming
 and deliverance, and of y^e go-
 vernment of his spūal Church.
 y^e trutorn wheerof is for-
 schewers or forsaiers.

δεδικάιωται. cleen separated
 and taken awai from y^e Jues
 her childern, who was not of
 y^{em} regarded. For y^{is} word δι-
 καιῶσθαι is to be quite and
 vtterli rid of y^e iugment, wheer-
 in á man stondeth as giltí, and
 when sentence is ones given
 for him, he is cleen rid from y^t
 thing and hath no moor to do
 yeerwith.†

* "and, lo ie, yei saí, y^{is}," &c.

† Cheke appears, from his note, to understand the word δικαιῶ to be used in its forensic sense, both here and in ch. xii. ver. 37. He has, accordingly, given a somewhat singular interpretation to this difficult passage. The word σοφία he evidently refers to the counsel of God or the doctrine preached by John the Baptist and our Saviour. By *her own childern* he implies that the Jews were appointed by God to be the inheritors of such wisdom, and to have it communicated unto them, first of all, from God. The Jews however, like rebellious children, sat in judgment, as it were, upon

sai vnto you it schal be moor sufferable in ^eȝ dai of iugment for tyrus and Sidoon ȝen for iou. And ȝow Capernaum which hast been set vp aloft vnto heavn schalt be brought lou vnto hel. For if ȝoos mightí things which have been doon in ^eȝ, had been doon in Sodom, ^{ei}ȝ wold have remaind to ȝis dai. But J sai vnto ȝow it schal be moor sufferabil to ^eȝ land of Sodom in ^eȝ dai of iugmēt ȝen to ȝe.

At ^tȝ tijm Jesus answeerd and said. J must needs ó faȝer acknowlege thanks vnto ȝe ó l. of heavn and erth, which hast hiden ^{ees}ȝ things from wijs and wittí men, and hast disclosed ^eȝ saam to baabs, ie* and ^tȝ faȝer for sich was thi good pleasur heerín. Al thinges be deliverd me of mi faȝer. And no man knoueth ^eȝ sōn but ^eȝ faȝer, nor noon knoweth ^eȝ faȝer but ^eȝ sōn, and he to whom ^eȝ sōn wil discloos it. Cōm to me al ^tȝ labor and be burdeind and J wil eas iou. Taak mi iook on iou and learn of me for J am mild and of a lowlí hart. And ie schal find quietnes for yourselves. For mi iook is pfitabil, and mi burden light.

χορηστὸς

^eȝ 12. Chapter.

At ^tȝ tijm Jesus went on ^eȝ Sabboth daí,† thorough ^eȝ Corn. And his discíples weer hungrí, and began to pluck ^eȝ ears and eat,

† ^tȝ which we cal now Sater- and ^eȝ pharisais seing daí, was among ^eȝ Jues called ^tȝ, said vnto him. lo ^eȝ ^eȝ Sabboth dai, as ȝe wold sai discíples do ^tȝ which

the counsel or wisdom of God, as manifested to them by John and in Christ. They pronounced it not to be of God. They acquitted it of all claims upon their attention. In fact, they disregarded both John, the forerunner of our Lord, and our Lord himself also. The wisdom of God therefore, says our Lord, according to Cheke's interpretation of this passage, is *quite and utterly rid, cleen separated* from, and rejected by the Jews, for whom, as children of the promise, it was primarily designed.

* ie, yea.

is not lauful to be doon on ^e Sabbot dai. He said vnto ^e yem have ye not herd what D^d did, how he and ^e yoos weer with him weer hongri, how he enterd ^e hous of god, and eat ^e schew bread, which was not lauful for him nor his ^e yeer to eat but ^e priests onlí. Haav ye not red in ^e law ^t ^e priests in ^e tempil do break ^e law, and yet be vnblaamd. But J saí vnto ^e iou ^t ^e ^e r is heer greater ^e yen ^e temple. But if ie knew what it meaneth, J wil mercí and not sacrifice, ie wold not condēn ^e ^e faultles. for ^e ^e sōn of man is lord of ^e Sabbot.

And as he passed from ^e yens he enterd into ^e yeer Synagoog. And lo ^e yeer was á man with a dri hand, and ^e ^{ei} asked him thees words. whi^{er} it was lauful to heal on ^e Sabbot dai, ^t ^e ^{ei} might accuse him. But he said vnto ^e yem. which of iou is yeer ^t ^e hath á scheep, and it fel on a Sabbot into ^e pit, ^t ^e wold not katch him and taak him vp, and how mich better is á man ^e yen a scheep. It is lauful ^e yerfoor on ^e Sabbot dai to do wel. ^e yen saith he to ^e man hold out ^e ⁱ hand, and he held it out. And it was restoord again to be hool as ^e ^e o^{er}. But ^e pharisais went out and took councel against him, ^t ^e ^{ei} might destroí him. Jesus knouíng so much went from ^e yem and a great compani of men folowd him, and he heald ^e yem al and charged ^e yem ^e ei schold not bewrai him. ^t ^e word spookē bi Jsaí might be fulfilled.

ἡρέτισα

Lo mi servant whoom I haav set forward, mi wel beloved with whoom J am wel pleased. J wil put mi sprijt on him, and he schal give iugment among ^e ye heyen. He wil neyer strive nor cri, nor no man schal heer his voice in ^e ye streats. He wil not break á broused reed, and he wil not quench ^e ye smooking week,* vntil he maak right iugment have ye victori, and ye heyen schal hoop in his naam. yen was yeer brought to him a develd, blind and doom, and he healed him in so much ^t ye ^e blind and doom could speek and see. And ^e ye resort of pepil weer amazed yeerwith and said. Js not ^e jis ye son of dauid. And ^e ye Pharísais heering ^e jis said. ^e jis man casteth not out devels but bí Beelzeboul pnce of devils. But Jesus seing yeer thoughts said vnto yem, Euerí kingdoom diuided within itself, is wasted, and everí citee and house diuided within itself, schal not stond. Jf Satan throw out Satan, he is diuided against himself. How ^{en} ye schal his kingdoom stond. And if J cast out devels bí beelzeboul, wheerbí do yo^r childern throw yem out. Thej schal yeerfoor be iour iuges. But if J cast out devels bí ^e ye sprit of god, yen is gods kingdoom cōme to iou. For how can on enter into á strong mans hous, and taak awaí his houshold stuff, except he first bind ^e ye strong man and after spoil his house. He ^t ye is not with me is against me, and he ^t ye gayerth not with me scatereth. J sai yeerfoor vnto iou ^t ye everi faut and il speech schal be forgiven men, but y'il speech

ἐρημέται

βλασφημία

* “ye smooking week.” Cheke had originally written *flax*, but subsequently altered it to *week*. By *week* is meant *wick*, the wick of a lamp or candle. These wicks were usually made of the coarser fibres of flax; and accordingly we find, in the Greek, the material *λίνον* here used by metonymy for the thing made, *the wick*. The sense of *the smoking wick* is obvious; for every one knows how much smoke the expiring wick of a lamp or candle gives out when the flame is extinguished. The other expression, *the smoking flax*, is more strictly literal; but its meaning is not so apparent and obvious to the minds of common readers, for whom, more particularly, Cheke made this translation.

against y^e holi ghooſt ſchal not be forgiven men. And
 whoſoever ſpeketh ani word again y^e ſon of man it ſchal
 be forgiven him, but whoſoever ſpeaketh again y^e holi
 ghooſt it ſchal not be forgiven him noyer in y^s world
 nor in y^e world to cōm. Oyer maak y^e tree good and his
 fruit good, or maak y^e tree evel and his fruit evel, for y^e
 tree is known bi his fruit. — ie ofspring of vipers how ἐχιδνῶν
 can iou being evel ſpeak good thinges. For according
 to y^e fulnes of y^e hart y^e tong ſpeketh. A good man doth
 bring forth good thinges of y^e good ſtoorhouſe of his hart.
 and an il man bríngeth forth il thinges of y^e il ſtoorhouſe
 of his hart. But J ſai vnto yow y^e men ſchal give an
 accompt in y^e dai of iugment for everí idel word yeí
 ſpeak. For bi y^e wordes yow ſchalt be quitt, and bi y^e δικαιωθήσῃ
 words you ſchalt be condēned. Then certein of y^e Scrijbs
 and Pharísais vſed y^s talk vnto him. Mĩ we wold ſe
 ſōm taken from iou. He answerd yus vnto yem. y^s
 evel and advouterous ofspring ſeekith á taken, but yeer γενεὰ
 ſchal no taken but Jonas y^e pphets taken be given to
 it. For even as Jonas was iij dais and iij nightes in y^e
 whaals belí, ſo ſchal y^e ſon of man lí in y^e earthes hart iij
 dais and iij nights. ye men of Níneve ſchal rijs at y^e iug-
 ment with y^s ofspring and ſchal condēn it, for yeí re-
 pentēd at Jonas preching and lo yeer is greeter yēn
 Joonas heer. y^e queen of y^e ſouth ſchal rijs at y^e iugment
 with y^s ofspring and ſchal condēn it. For ſche cam
 from y^e earths end to heer Solomoons wijsdoom, and lo
 yeer is greater heer yēn Salomon was. When ye vn-
 cleen ſprit goeth out of a man he paſſeth bí drí places,
 and ſeeketh reſt and findeth noon. yēn ſaith it J wil
 retorn to mi hous from whens J cam. he cōmeth and
 findeth it vndwelt in, ſwept, and trīmd. Then goeth he σχολάζοντα
 and taaketh to him ſeven deſels moor wors yēn himſelf,
 and y^eⁱ go in togiyer and dwel yeer, and ye latter taking
 of y^s man is wors yēn y^e firſt. Euen ſo ſchal it be with
 y^s kind. γενεὰ

ἀδελφοί

Whil he was yus speeking to y^e compaini y^e was y^eer, lo his moy^er and his kinsmen stood without and sought to speek with him. And a certein man y^eer toold him, yⁱ moy^er and yⁱ kinsmen stand heer without and seek to speek with y^e. He said y^en to him y^t told him y^t. Who is mi moy^er and who be mi kinsmen. And he put out his hand toward his discipils and said. Ió heer mi moy^er and mi kinsmen, for who soever doth mi fa^yers wil who is in heaven he is mi kinsman and mi kinswoman and mi moy^er.

y^e 13. Chapter.

ἁκανθα

ON y^t daí Jesus cōming from y^e hous, sat bi y^e see sijd, and much compaini was gayerd togiy^er, in so much y^t he went into á boot and set him down y^eer. and al y^e hool companí stood on y^e bank. And he spaak vnto y^em much in biwordes and said. On a tijm y^e souer went forth to soow, and whil he was in soowíng sūm fel bi y^e wais sijd, and y^e birds cam and devourd it. and sōm fel in stooni places, wheer it had not much earth, and it cam vp bi and bi, bicaus it had no depth in th'e^arth, and when y^e sōn was risen it was burnt vp, and bicaus it had no root it dried vp. Oy^er fel in y^e brambels and y^e brambels roos vp and chooked it. Oy^er fel in y^e good ground, and ielded fruit, sūm an hunderd, sum threescoor, sum thurtí. He y^t hath ears to heer let him heer. And his discipils cām and said vnto him, whi doost y^eou speek yus to y^em bi biwords. He answerd thus and said vnto y^em. It is given to iou to know y^e misteries of y^e king-

doom of heaven, but to y^em it is not given. For whosoever hath it schal be given vnto him, and he schal have plentí, but whosoever

á mysterí is a secret and an hiden thing, which ought not to be schewed abroad, and so it is called in greak, bi trutorn, for stopping of his mouth, y^t

yoos thinges, befoor $\bar{y}$ speeking wheerof a man ought to stop his mouth, and specialli in $\bar{y}$ heayen godds religion as $\bar{y}$ ings vnfit to be told abroad, be called mysteries.

hath not, ie even $\bar{y}$ which he hath schal be taken from him. And for this cause J speek to $\bar{y}$ m bi biwords $\bar{y}$ $\bar{y}^{ei}$ seing see not, and heering heer not nor

vnderstond not. And Esaí $\bar{y}$ $\bar{p}$ pheets saieng is fulfilled, ye schal heer with your ears and vnderstond not, see ye schal but pceiue it ye schal not. For $\bar{y}$ hert of $\bar{y}$ is peopil is thickend, and $\bar{y}$ ei have heveli herd with $\bar{y}^{er}$ eares, and $\bar{y}^{ei}$ have winked hard with $\bar{y}$ eer own eies, leest $\bar{y}^{ei}$ schold see with $\bar{y}$ eer eies and heer with $\bar{y}^{er}$ eares, and vnderstond with $\bar{y}$ eer hart, and retorn, and J schold heale $\bar{y}$ em. But $\bar{y}$ o^r eies be happí $\bar{y}$ $\bar{y}^{ei}$ see, and $\bar{y}$ o^r eares $\bar{y}$ $\bar{y}^{ei}$ heer. Truli J sai vnto yow $\bar{y}$ mani $\bar{p}$ pheets and iust men have desijrd to see $\bar{y}$ yow see, and have not seen it, and have desired to heer $\bar{y}$ yow heer and have not herd it. Heer iou $\bar{y}$ eerfoor $\bar{y}$ biword of $\bar{y}$ sower. $\bar{y}$ wicked cōmeth and plucketh out $\bar{y}$ which is sown in $\bar{y}$ hert of every oon $\bar{y}$ heereth $\bar{y}$ word of $\bar{y}$ kingdome and vnderstondeth it not. And $\bar{y}$ is is he which is soown by $\bar{y}$ wais sijd. He $\bar{y}$ is sown in $\bar{y}$ stooni ground, is he who heereth $\bar{y}$ word, and receiueith it gladli bi and bi, and hath noo root in himself, and $\bar{y}^{er}$ foor is but á forwhile. And if $\bar{y}^{er}$ cōm ani troble or psecution for $\bar{y}$ word, bi and bi he falleth awai. But he $\bar{y}$ is sown among $\bar{y}$ thistels is he

who heareth $\bar{y}$ word of god, and $\bar{y}$ caar of $\bar{y}$ s world, and $\bar{y}$ deceit of riches chooketh $\bar{y}$ word, and is vnfruitful. But he $\bar{y}$ is sown on a good

$\sigma\kappa\alpha\nu\delta\alpha\lambda\acute{\iota}\zeta\epsilon\sigma\theta\alpha\iota$ and $\omicron\iota\kappa\omicron\delta\omicron\mu\epsilon\acute{\iota}\sigma\theta\alpha\iota$ be contraries as in $\bar{y}$ * *Greek*. and as $\bar{y}$ on is to go forward and encrease, so is $\bar{y}$ o $\bar{y}$ er to go backward and decaí.

$\acute{\alpha}\kappa\alpha\nu\theta\alpha\iota$

* See Plate iii.

ground is he ^t heereth ^e word and vnderstondeth, who bringeth forth and ieldeth frute, sōm an hundred, sūm threescoor sūm thirtie.

He put to besijd an oyer biword saieng, ^e kingdom of heven is lijk á man ^t soweth good seed in his feld, and whilest ^e men weer asleep his enmie cām and sowed dānel among ^e middest of his corn and went his wais, and when ^e blaad cām vp, and ^e corn eared out, ^{en} ^e dānel appeared also. ^{en} cām ^e housholders servants to him and said. Sir did not yow soow good seed in yo^r ground, from whens ^{en} hath it this dānel. He told ^{em} ^e enmie did this. wil iou ^{en} said ^e servants, ^t we go and weed it out. Nai quoth he leest in weeding ^e dānel, ye pluck vp also ^e corn, let bodȳ grow together vntil heruest, and in heruest tijm J wil speek to ^e heruest men, gay^r first ^e dānel and bind it in ^e bundels, ^t it might be burnt, and bring ^e corn in to mí garner.

He put forth an oyer biword to yem saieng. ^e kingdom of heven is lijk to á mustard seed, which á man taaketh and soweth in his ground, and it being less yēn al oyer seeds, when it is cōme to his growth, is oon of ^e biggest herbes, and is maad á tree, in so much ^t ^e birds of y'aier cōmeth and maketh yēer nests in ^e branches yēerof.

An oyer biword also he vtterd to yem. ^e kingdom of heven is lijk vnto leven which á woman taketh and hideth in three buschels of meal while ^e hool weer levend.

Al ^{ees} thinges Jesus spaak to ^e resort in parables and without biwordes he spaak nothing vnto yem, ^t ^e word might be fulfilled which ^e p̄pheet spaak. J wil open mi mouth in biwordes. J wil breek forth with thinges hiden sins ^e world was groundwrought. Yēn Jesus left ^e compani and cām into an hous, and his discipils cām and said vnto him. Tel vs what ^e biword of ^e dānel

ἀλεύρεσ σάτα
τρία

ζιζάνια

of y^{e} feld meaneth. He y^{t} soweth good seed saith he is y^{e} sōn of man. y^{e} ground is y^{e} world, y^{e} good seed is y^{e} children of y^{e} kingdom. y^{e} danel is y^{e} children of y^{e} wicked. y'enmie y^{t} soowd y^{is} was y^{e} devel, y^{e} heruest is y'end of y^{e} world, y^{e} heruest men be y'angels. Even y^{eer} foor as y^{e} danel is gayerd and burnt in y^{e} fjr, so schal it be at y^{e} worlds end. y^{e} sōn of man schal send his angels and schal gaye al hindrances out of his kingdom. σκάνδαλα and al y^{t} worketh vnlaufulnes, and schal cast yem into y^{e} chimnej of fjr. yeer schal be wailing and gnasching of teeth. yen schal ye iust schijn lijk y^{e} sōn in y^{e} fayers kingdom. let him heer y^{t} hath ears to heer.

Again y^{e} kingdom of heaven is lijk to an hoord of moni hiden in y^{e} feld, which when a man findeth out he hideth again, and for joie goeth and selleth al y^{t} he hath and bieth y^{t} feld.

Again y^{e} kingdom of heaven is lijk to á marchant man who seeketh good margarites, and when he hath μαργαρίτας found on pretious margarit, he gooth and selleth al y^{t} he hath and bieth it.

Again y^{e} kingdom of heaven is lijk a net cast into y^{e} σαγήνη see, and gayering of al kindes togiyer, which when it is ful y^{ei} bring it vp to y^{e} bank, and y^{ei} sit doun and chuse y^{e} good into yeer vessels, and y^{e} bad y^{ei} cast forth. σαπρά So schal it be at y^{e} worldes end. y'angels schal cōm forth and appoint out y'euel from y^{e} midst of the iust and y^{ei} schal throw y^{em} in to y^{e} Chimnej of fjr, yeer schal be wailing and gnasching of teeth.

Yen saith Jesus vnto yem. vnderstood iou al yis. Je sir said yeí. Therfoor said Christ. Everi lerned man γραμματεὺς which is wel taught thinges concerning y^{e} kingdom of heaven, is lijk á good husbond, which bringeth forth of his stoor hous boý good and bad.

And when Jesus had ended all y^{ees} biwordes he went παραβολὰς

from yens, and cam into his own contree, and taught yem in yeer Synagoog,

in so much $\bar{y}^{\text{ei}}$ weeras-tooned and said, from whens hath he al $\bar{y}$ is wisdom and power. yeer places wheer $\bar{y}$ ei met and gayerd togiyer to heer goods word, to vs ani kind of wor-schip.

Js not $\bar{y}$ is man a Car-pentors sōn, is not his Moyer called Marí, and his kinsmen James and Joses, Simon and Joudas, and his kinswemen be $\bar{y}^{\text{ei}}$ not al among vs. from whens $\bar{y}$ en hath he gotten al $\bar{y}$ is. And $\bar{y}^{\text{ei}}$ weer al offended with him. Theer is not a p̃pheet said Jesus vnto $\bar{y}$ em, vnesteemed but in his own contree, and in his own stock. And he did not mani great things yeer for yeer vnbeleef.

δυνάμεις

ἀδελφοί

ἀδελφαί

ἰσκανδαλί-

ζοντο

ἄτιμος

οἰκία

δυνάμεις

ἀπιστίαν

Ye 14. Chapter.

At $\bar{y}^{\text{t}}$ tijm Heerood $\bar{y}^{\text{e}}$ debítee of $\bar{y}^{\text{e}}$ fourth part of $\bar{y}^{\text{e}}$ Contree herd a greet faam of Jesus, and said vnto his servants, $\bar{Y}$ is is Joaṇ $\bar{y}^{\text{e}}$ baptist, he is raised from $\bar{y}^{\text{e}}$ dead, and $\bar{y}^{\text{eer}}$ foor $\bar{y}$ is mightines worketh moor in him. For Heerood after he had taaken Joaṇ he bound him in prison, bicause of Heerodias, philip his own broyers wijf. For Joan said vnto him, Jt is not lauful for $\bar{y}$ e to haav her, and being willing to kil him was aferd of $\bar{y}^{\text{e}}$ people, bicaus $\bar{y}^{\text{ei}}$ held him for a p̃pheet. For when Heerood birthdai was kept, Heerodias doughter daunsed openlí afoor $\bar{y}$ em, and pleased so much Heerood $\bar{y}^{\text{t}}$ he graunted her with an ooth, to give her whatsoever sche asked. Sche being set on bi her moyer asked Joaṇ baptistes hed in a disch. And $\bar{y}^{\text{k}}$. was greved theerwith. yet bicaus of his ooths and his geestes he cōmanded it schold be given her, and sent and beheeded Joaṇ in $\bar{y}^{\text{e}}$ prison, and his hed was brought in a disch, and given to $\bar{y}^{\text{e}}$ iong maid, and sche brought it to her moyer. Then cam his discipils and took vp $\bar{y}^{\text{e}}$ bodi, and buried it, and cām and

τετράρχης

ἀκοήν

παισιν

ἐν τῷ μέσῳ

συνανακειμέ-
νης

told Jesus. Jesus heering $\bar{y}^{\text{is}}$ went from $\bar{y}$ ens in a boot himself aloon, into á wildernes. $\bar{y}$ pepil heering $\bar{y}^{\text{is}}$ cām* κατ' ἰδίαν folowed him out of $\bar{y}$ citees on foot. Jesus cōming forth and seing great resort $\bar{y}$ eer piteed $\bar{y}$ em and healed $\bar{y}$ eer diseased. And when it was som thing laat, his discipils cam vnto him and said, This is á wild place, and $\bar{y}$ tijm is wel goon, let $\bar{y}$ is resort go now, $\bar{y}^{\text{ei}}$ maí go into vil-lages and $\bar{b}$ i $\bar{y}$ emselves sōm meat. $\bar{y}$ ei have no need said Christ to $\bar{y}$ em to go awaí. Giue yow $\bar{y}$ em sūm meat. We have noýing heer said $\bar{y}$ ei, but five looves and ij fisches. Bringe $\bar{y}$ em hiyer to me saith he. And he cōmanded $\bar{y}$ Companí to be set down on $\bar{y}$ grass, and $\bar{y}^{\text{en}}$ he took $\bar{y}$ 5 looves and ij fisches, and looking vp to heaven did blessé and breek and gav $\bar{y}$ Looves to his discipils, and $\bar{y}^{\text{ei}}$ to $\bar{y}$ resort $\bar{y}^{\text{eer}}$. And al did eat and weer filled. and $\bar{y}$ rēnant of $\bar{y}$ broken meat was xij bascketts- κοφίνοι ful. The eater† weer in nomber v thousand beside women, and chíldern. And straightwaí Jesus compelled his discipils to go into a boot and to carí him over to $\bar{y}$ πλῆθιον furýer side, whiles he had avoided $\bar{y}$ throng $\bar{y}^{\text{eer}}$. And ὄχλος after he had avoided $\bar{y}$ resort he went aloon to an hil to praí. And when it was laat he was aloon $\bar{y}$ eer. And $\bar{y}$ boot was now in $\bar{y}$ middest of $\bar{y}$ see, tossed with $\bar{y}$ waves, For $\bar{y}^{\text{ei}}$ had a contrarí wind. And about $\bar{y}$ iiij watch of φυλακῇ $\bar{y}$ night, Jesus cam from $\bar{y}$ place wheer he was to $\bar{y}^{\text{em}}$ walking on $\bar{y}$ see. And his discipils seing him walking on $\bar{y}$ see weer trobled saíeng, $\bar{y}$ it was á phantasm† and φάντασμα $\bar{y}$ ei cried out for fear.

Jesus bi and bi spaak $\bar{y}$ which appeared to $\bar{y}$ eies to $\bar{y}$ em and said. Be of to be sūthing and is nothing good cheer. Jt is J. in deed, is called a phantasm,

* cām and folowed

† eaters

† φάντασμα is an apparition, a phantom, a spirit clad in unreal human form. See Eurip. Hecuba, l. 95, φάντασμι' Ἀχιλλέως; also see Orestes, l. 407, where φαντάσματα is used for ψευδεῖς φαντάσμαι. Wiclif in translating this verse uses the word "fantum."

and bicaus $\bar{y}$ cōmun sort of men thinketh $\bar{y}^t$ to be nothing which hath no bodí, whatsoever foorm or lijknēs appear-eth to $\bar{y}^{em}$ of sprites or soules or other such imagined and vn-bodied sights, $\bar{y}^{ei}$ suppose $\bar{y}^{em}$ to be phantasmes.

fear not. Peter answerd vnto him. Sir saith he, Jf it be you bid me cōm on $\bar{y}^e$ water vnto $\bar{y}^e$. And he said cōm on. And Peter cam doun out of $\bar{y}^e$ boot and walked on $\bar{y}^e$ waters to cōm to Jesus. And

seing $\bar{y}^e$ wind strong, was aferd, and when he began to sink he cried out. L. saith he save me. Jesus bi and bi stretched forth his hand, and took hold of him, and said vnto him. you smalfaihted whi hast you doughted, and when $\bar{y}^{ei}$ weer ones enterd into $\bar{y}^e$ boot $\bar{y}^e$ wind ceased. Thei $\bar{y}^t$ weer in $\bar{y}^e$ boot cam and bowed down vnto him and said. Suerlí you art $\bar{y}^e$ sōn of god. And when $\bar{y}^{ei}$ had passed over $\bar{y}^{ei}$ cam into $\bar{y}^e$ land of genneezareth, and bicaus $\bar{y}^e$ men of $\bar{y}^t$ plaas knew him $\bar{y}^{ei}$ sent to al $\bar{y}^e$ contree round about, and brought to him al $\bar{y}^t$ weer il at eas, and desired him $\bar{y}^t$ $\bar{y}^{ei}$ might onelí touch $\bar{y}^e$ hem of his garment, and whosoever touched him weer maad hool.

$\bar{y}^e$ 15. Chapter.

YEN cam yeer from Jerusalem vnto Jesus Scribes and Pharísais saing. whi do $\bar{y}^t$ discipils break $\bar{y}^e$ orders of $\bar{y}^e$ elders. For $\bar{y}^{ei}$ wasch not yeer handes when $\bar{y}^{ei}$ eat meat. And Jesus answerd. Whi saieth he do yow break goddes cōmandment, for yo^r orders saak. For god hath cōmanded and said. Honor $\bar{y}^t$ fayer and $\bar{y}^t$ moyer. And he $\bar{y}^t$ speeketh il on his fayer or his moyer let him die. But iou sai whosoever saieth to his fayer and his moyer,

whatsoever is given bi me,* you schalt taak p̄fite bi it, he schal not need beside to honor his fayer and his moyer.

* Whatsoever sacrifice or offering was maad, and whatsoever gift was given to $\bar{y}^e$ temple, wheerof $\bar{y}^e$ Scribes and phari-

ἐδίστασας

πλῆθιον

κρασπέδα

ἄρτον

and so have abased $\bar{y}$ ^e
cōmandment of god for
your orders saak. Esai
did forsaí veri wel of
íow. $\bar{y}$ s pepil nigheth
me with $\bar{y}$ ^{eer} mouth and
with $\bar{y}$ ^{eer} lippes honor-
eth me but $\bar{y}$ ^{eer} hart is
far from me, and tech-
eth $\bar{y}$ cōmandment of
men for $\bar{y}$ ^{eer} techinges.

And he called $\bar{y}$ pepil
vnto him. Herken ie
saith he and vnder-
stond. not $\bar{y}$ ^t which
entreth into $\bar{y}$ mouth

defileth $\bar{y}$ man, but $\bar{y}$ ^t which goeth out of $\bar{y}$ mouth de-
fileth $\bar{y}$ man. $\bar{y}$ ^{en} cam his discipils and said vnto him.
 $\bar{y}$ ow knowest $\bar{y}$ ^t $\bar{y}$ ^e pharísais weer offended, when $\bar{y}$ ^{ei} herd
iou saí thus. He answerd. Euerí plant saieth he, $\bar{y}$ ^t
mi heavenli faýer hath not planted, schal be rooted out.
let $\bar{y}$ ^{em} go. $\bar{y}$ ^{ei} be blind leaders of $\bar{y}$ blind. Jf $\bar{y}$ blind
lead $\bar{y}$ blind, booth schal fal into $\bar{y}$ pit. Peter spake
 $\bar{y}$ ^{en}. Declaar vnto vs J praí $\bar{y}$ ow this biword. * Be
iou also yet without vnderstanding. Do ie not iet per-
ceiv $\bar{y}$ everi thing which entereth into $\bar{y}$ mouth, goeth
into $\bar{y}$ stomaak,[†] and is cast into

$\bar{y}$ draught. Thoos thinges $\bar{y}$ cōm-
eth forth of $\bar{y}$ moughth cōmeth
forth of $\bar{y}$ hart, and $\bar{y}$ ^{ei} defile á man.

For out of $\bar{y}$ hart cōmeth il devises, murder, advoutrí,
hoordoom, theft, fals witnes, il wordes. thees do defile á *βλασφημία*
man, but to eat with vnwasched handes defileth not a man.
And after Jesus departed from $\bar{y}$ ens he went into $\bar{y}$ coostes
of tyrus and Sidoon. And lo á wooman of Cananee which

sais had $\bar{y}$ ^{eer} part, $\bar{y}$ was better
and more acceptable to god by
 $\bar{y}$ ^{eer} order, $\bar{y}$ ^{en} charitablí to be-
stow it oýer on his parents or
on his Christen broýer, which
god doth moor pñcipalli cō-
mand, for he wil have mercie
and not sacrifice. And $\bar{y}$ ^{eer} foor
 $\bar{y}$ ^{ei} held $\bar{y}$ god pñcipalli looked
on thoos church workes, and
rewarded $\bar{y}$ em with temporal
thinges so again $\bar{y}$ whatsoever
was $\bar{y}$ wai bestowed not onli
he but also al his kiñ did faar
 $\bar{y}$ better for it.

παραβολήν

[†] *κοιλία* is $\bar{y}$ stomaak
γάστρον is $\bar{y}$ belí.

* And Jesus said, Be, &c.

cam out of ýoos coostes cried out vnto him. Have piti on me Sir saieth sche ýou dauids ofspring mi doughter is veri evel develled. He answerd her nothing. And his disciples cam and entreated him saieng, Rid her awai for sche crieth after vs. He answerd. J am not sent saieth he but to ý^e lost scheep of Jsrls house. Sche cãm and ^{bowed} kneeled down to him and said, Sir help me. He answerd. Jt is not good saieth he to take ý^e food for ý^e childern, and throw it to ý^e whelpes. Sche said. yes lord. For ý^e whelpes eat of ý^e scrappes ý^t fal from ýeer M^{rs}. table. Jesus answerd ýen. ýⁱ faith is great ó woman saieth he, be it even as ýou wilt. And from ý^t dai forwarde was her doughter safe.

And Jesus when he went from ýens cam to ý^e see of galilee, and went vp into an hil and sat ýeer, and much resort cam vnto him, and had with ýem laam blind doom maimed and mani oýer and ýei laid ýem befor Jesus feet, and he heeled ýem, insomuch ý^t ý^e pepil marvelled when ý^{ei} saw ý^e dõm speek, ý^e maimed hool, ý^e laam walking, ý^e blind seing, and ý^{ei} gave gloori to god. Jesus called his disciples and said J pítí inwardlí ý^s companí, for ýⁱ have remained heer with me iij daies now, and ýei haav nothing to eat, and J wil not let ýem go fasting awai lest ýⁱ faint in theer waí. His discipils said ýen vnto him. How schold we haav so much meat in ý^e wildernes ý^t we might feed sich á nombre. ýen said Jesus vnto ýem how mani looves have íou. seven and á few fisches. and he cõmãded ý^e Companí to sit down on ý^e ground. And he took ý^e seven looves and fisches, and gaav thankes and braak and gaav ý^{em} to his discipils, and his discipils to ý^e resort ýeer. and ýei eat and weer filled everí oon, and ý^{ei} took ý^e rēnant of ý^e brooken scrappes seven baskettsful. ý^e eaters wear in nomber iiij thousand men besid women and childern. And he ýen ^{rid awai} avoided ý^e companí ýens, and he went into a boot and cãm into ý^e coostes of Magdala.

κυλλῶς

ἄρτοι

σπυρίδας

ÿ 16. Chapter.

AND ÿ Pharisais and Sadducees cam and tried him, and required him to schew ÿ^{em} a token from heaven. He answered ÿem. When it is laat saith he ie saí fair weyer for ÿ skie looketh red. And in ÿ morning, this daí schal we have á tempest for the skie looketh with a darkisch red. Ye hypocrites ye can íuge ÿ face of ÿ skie, but ÿ tokens of tijms ye can not. Ýis il and advouterous stock seeketh a token, and iet schal ÿeer be no token given vnto it but Joonas ÿ p̃pheets token. And he left them and went his wais. And his disciples when ÿ^{ei} weer com to ÿ furder sijd, had forgotten to taak over breed with ÿem. See and taak heed from ÿ pharisais and Sadducais leven. and ÿ^{ei} reasoned of ÿ matter among ÿ^{em} selves, saiong ÿ it was bicause we have brought no breed with vs. Jesus knowing ÿis said vnto ÿem ye smaalfaíthed, whi do iou reason among iourselves for not taking of breed with iou. do ie not iet vnderstond nor remember ÿ v loves of ÿ five thousand, nor ÿ seaven looves of ÿ iiij thousand, and how mani baskets ÿeerof iou caried awai. how vnderstond ie not ÿ J spaak not ÿees wordes of breed, taak heed of ÿ pharisais and Saddoucais levin. ÿ^{en} ÿei perceiued ÿ he spaak not to ÿem to taak heed of ÿ levin of ÿ breed, but of ÿ pharisais and Saddoucais teching.

When Jesus cãm into ÿ partes of Caisareía philippes contree. Jesus asked his discipils. Whom saith he do men sai ÿ J ÿ sön of man am. Ý^{ei} answerd sum sai Joan baptist. Sũm Elíe, Sũm Jeremí, or on of ÿ p̃pheets. Whoom do iou sai saith he ÿ J am. Simon peter answered ÿou art saith he Christ ÿ son of ÿ liuing god. Jesus answerd. Happí art ÿou saith he Simon ÿou Jōnas sön.

for flesch* * ÿ chief of man is his reason, wheerbi
and bloud he vnderstondeth al ÿ naturalli can be

pceiued of ani worldli creature, but iet it is not so pfect, being infected with our forfayers deadli fal, ^ty it can ani ying attain vnto ^ey knowleg^e of yis heavenli mysteri of Christes ransoming mankind bi his death from ^ey fayers hevi displeasur. yis reason is called heer flesch and blood, calling ^ey pncipal part bi ^ey name of ^ey hoole, which Saint Poul¹ to ^ey Corinthes called ^ey soulisch man, which can not pceiue thinges belonging to god, and although it appeareth to ^ey readers of Aristotel, plato, tullí, and Seneca, ^ty no thing concerning maners and outward behavior, inward and natural honestee, was hidden from yem, iet it appeareth ^{ei}y could not vnderstond how ^ey word was maad flesch, and yeerfoor neyer perceiued how men might be maad good and reconciled to god, nor how ^{ei}y might continew in his favor, and attain to everlastingnes, and happines wheerunto his chosen be appointed.

† Πέτρος and πέτρα be in greek booth a stoon. Christ praised peter but he builded on petra, and if he had been disposed to build on ^ey man, which was πέτρος, and not on ^ey confession, which was πέτρα, he wold have said ἐπὶ τῷ πέτρῳ, and not ἐπὶ ταύτῃ τῇ πέτρᾳ, for so ^ey greek wold have sufferd him wel inough to have

hath not disclosed ^{is}y vnto ye, but mi fayer which is in heaven. And J sai vnto ^ty ^ey ^ey art †Peter and apon yis rock wil J build mi church.† And ^ey gaats of hel schal not preuaile against it, and J wil give vnto ^ey ^ey keis of ^ey kingdom of heaven, and what-soever ^ey bindest on earth schal be bound in heaven, and whatsoever ^ey loosest on earth schal be

¹ The passage referred to is 1 Cor. ii. 14; where the natural man, as opposed to the spiritual man, πνευματικός, is named by his better part, his soul, ψυχικός.

loosed on
in heaven.
He charged
yⁿ his dis-
ciples y^t y^e
schold tel
no bodi y^t he
was Jesus
Christ. Af-
ter y^t Jesus
begān to
declaar to
his disci-
ples y^t he
must go to
Jerusalem,
and suffer
much at
y^e elders
hed p^estes
and scribes
handes, and
be slain,
and raised
again y^e
third dai.
And Peter
took him
y^{eer} with, and

writin. As in y^e begiñing of Orestes of
Euripides² it maí appear, and els whear
cōmunlí to á marker hearof. Folow y^eer-
foor heer Chrysostōmes³ noot, who
saith, Christ said not *ἐπὶ πέτρῳ* but *ἐπὶ*
πέτρᾳ.

† *Ἐκκλησία*. be thoos whoom god hath
called out from y^e residue of his creatures
to p^ofesse his naam and his true worschip,
and be outwardli knowen bi heering his
wordes and receiving his sacramentes,
inwardlí bi goddes purpose toward y^{em}
and y^eer true faith towarde god. and
bi y^e trutorn of y^e word mai be named y^e
outcalled. For yⁱs word church into y^e
which we torn ecclíā, is y^e hous wheer
y^e outcalled do meet, and heer goddes
word, and vse cōmun praier and thanks-
geving to god. For it cōmeth of y^e greek
κυριακὸν, which word served in y^e p^{ri}mitiv
church for y^e cōmons house of praier and
sacramentes, as appeareth in Eusebius,
which y^e latins called dominicū. We
folowing y^e greek calle yⁱs house, as y^e
north doth yet moor truli sound it, y^e kurk,
and we moor corruptli and frenchlike, y^e
church.⁴

² Eurip. Orestes, l. 6.

κορυφῆς ὑπερτέλλοντα δειμαίνων πέτρον.

³ *καὶ ἐγὼ σοὶ λέγω, σὺ εἶ πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. τουντέστι, τῇ πίστει τῆς ὁμολογίας.*—Chrysostomi Homilia LV.

⁴ The observations of the learned Mede on one of the meanings of the word *Ἐκκλησία*, harmonize so well with those of Cheke, that it may not be

τὰ τῷ Θεῷ
τὰ τῷ
ἀνθρώπων

began to rebuke him saieng. Sir have píti on yo^rself sir, it schal not be so with iou. He torned him and said to Peter. go out of mi sight Satan, you art an hindrans vnto me, you vnderstondest not what god meaneth but what y^e world. Jesus said yn to his discipils. Jf ani wil cōm after me, let him dení himself

and taak

* y^{er} be ij thinges in a man y^e oon contrarí vp his own
to y^oyer, y^e flesch and y^e sprite, for y^e flesch *cross and
fighteth again y^e sprite, and y^e spirit again folow me. .
y^e flesch. y^e sprite is of god, simple and
agreable to it self, y^e flesch is manifold and . . .

diuers, and oon part at dissension with
y^e other. Affections be bestlí and violent, and lead á man
to present thinges and to pleasures, leuing honestee
and goodnes á part. Reason draweth from yees wild
moodes and kepeth á man within y^e boundes of na-
tural and ciuil honestee, and considereth what is honest
not what is pleasant and for y^e time, and thinketh plea-
suer á chanceable thing to honestee, and doth it for
honestees saak, not knowing y^e root of natures soor, but
contented with y^e leaves, and seeth not y^e inward foulnes
of our doinges y^t have offended in Adam, and be not
reconciled in Christ. So y^t y^e fleschli men dissent one
from an oyer, and boý dissent from y^e ghoostli man,
y^e ghoostli beareth y^e weaknes oon of an oyer, y^e stronger

amiss to place them in juxta-position. Speaking with reference to the use of the word ἐκκλησία in 1 Cor. xi. 22, he says, "Because the Gentiles appropriated the name of *Temple* to the notion of *encloistering a deity by an idol*, therefore the Christians of the first ages, for the most part, abstained therefrom, especially when they had to deal with Gentiles, calling their houses of worship, *Ecclesiæ*, or Οἶκοι τῆς Ἐκκλησίας; Κυριακὰ (whence is the Dutch and our English *Kirk* and *Church*), in Latin *Dominica*; Εὐκτήρια, and Προσευκτήρια, that is *Oratories*, or Οἶκοι ἐυκτήριοι, or προσευκτήριοι, or the like: seldom Ναοὶ, or *Templa*: that name being grown, by the use of both sides, into a name of distinction of the houses of Gentile superstition from those of Christian worship."—Mede's Works, Book II.

of $\bar{y}^e$ febler, but $\bar{y}^{ei}$ varí not. And $\bar{y}$ is ghoostli man must
 dení not himself in deed, which is $\bar{y}^e$ pñcipal part of him-
 self goddes holi sprite, but $\bar{y}^t$ which $\bar{y}^e$ cõmune sort of
 men⁵

$\bar{y}$ 17. Chapter.

⁵ There is here a great hiatus in Cheke's translation, in consequence of the loss of a whole leaf of the original MS. But, for reasons alleged in the Introduction, that leaf does not appear to have fallen into Archbishop Parker's possession, when he so carefully preserved the remainder.

ŷ 18. Chapter.

. . . be throwen into everlasting fir. And if yijn eie hinder ye taak it out and throu it from ye. better it is for ye to enter ooneied into lijf, yen bi having ij eies be throwen in to y^e helpit of fir. Look ie despise not oon of ye^s litil oons. for J saí vnto iou y^t y^{eer} angels in heaven, doo continualli behold mi fayers face which is in heaven. For y^e sōn of man cām to save y^e loost. What think iou. Jf a man had an hundred schepe and oon of yem straied, wold not he leave nijntí and nijn on y^e hilles, and go to seek y^e straí, and if yen he found it, J sai truli vnto íou, he reioiseth moor of y^t oon, yen of nijntí and nijn y^t hath not straied. So is it not iour fayers wil in heaven, y^t oon of ye^s litil ones schold perisch. Jf yi broyer faut against ye, go y^e wais and rebuuk him, between yself and him aloon. Jf he giv ear vnto ye, you hast won yi broyer, Jf he giv no ear vnto ye, taak iet oon or ij with ye, y^t bi ij or iij witnesses ^{saieng} report everí matter might be ended. Jf he yen give no ear to yem let him be to y^e lijk an heyen, and a toller. Truli J sai vnto iou whatsoever iou bijnd on erth, schal be bound in heaven, and whatsoever ie lous on earth schal be looused in heaven. J sai again unto iou y^t if ij on y^e earth agree about ani thing which yei schal ask, it schal be had for yem of mi fayr which is in heaven. For wheersoever ij or iij be gayerd togiyer in mi naam, J am yeer in y^e midst of yem. Yen cam Peter unto him, Sir said he hou often tijms schal mi broyer faut against me, and I schal forgiv him. Seven tijms. J sai not vnto ye seven tijms said Jesus, but seventee and seven tijms. y^e k. of h. yeerfoor is lijk vnto á man which is a king which wold cōm to accompt with his servants. And when he began to taak it, y^{eer} was a detter brought vnto him of x thousand talants. And wheeras he had nothing to paí, y^e L.* bad he his wijf hijs childern and al y^t he

γέννα

στόματος
ῥῆμα σταθῆ
παρακῆση

περὶ παντός

μυρίων
ταλάντων

* y^e L. bad he his wijf, &c. i. e. y^e L. he bad his wijf, &c.

had schoold be sold, and his dettes y^eerwith paied.
 T^e servant fel doun and boud himself to him and said.
 μακροθύμησον Sir bear with me and J wil pai iou al. y^e L. pitijng yⁱs
 servant inwardli let him go and forgaav him his det.
 δηνάρια yⁱs servant going forth found oon of his fellow servantes
 which ought him an hunderd grootes. he took, and
 μακροθύμησον wrong him bi y^e neck saieng, Paí me y^t you ouest me.
 yⁱs servant fel doun and desired him, bear with me saieth
 he, and J wil pai y^e al. He wold not but went and cast
 him in prison vntil he had paied his det. His fellow
 servantes seing yⁱs deed, weer veri soor greeved, and
 cam and declaared al y^e hool doinges to y^eer M^r. Y^en
 called his L. him and said vnto him. you wicked ser-
 vant J forgav y^e al y^t det, bicaus you desiredst me.
 scholdest not you have pitied y^e fellow servant, as J pitied
 y^e, and his L. being angri deliverd him to tormentors
 vntil he had paid his det vnto him. So wil mi hevenli
 fay^rer do with iou, if ech of iou even from iour hartes do
 not forgive his broyer his* fautes.

* y^e greak fauteth heer in y^e nom-
 ber. for his broyer y^eer fauts
 can be no reason.

ŷ 19. Chapter.

μετῆρεν AND when Jesus had ended y^es saienges, he went from
 Galílee, and went into y^e coostes of Judai beiond Jordan,
 and y^eer folowed him á great resort and he healed y^em
 y^eer. And y^e Pharisais cam to trí him, and asked him
 whiyer it is lauful for á man to diuorce him from his
 wife for everi cause. He answerd y^em y^{us}. Haav ie not
 red y^t y^e maker at y^e begiñing maad y^em man and woman,
 And said, For yⁱs cause schal á man forsaak his fay^rer and
 his moy^rer and schal cleav vnto his wijf, and y^{ei} two schal
 σαρκί be oon bodí. y^{ei} be y^eerfoor no moor ij but oon bodí.

ÿ yeerfoor which god hath ioined together let not man sonder. ÿei sai vnto him whi ÿen did Moses cōmand him to give á bil of divorce, and to loos himself from her. He saieth vnto ÿem bicaus moosees, did suffer iou to loos iourselves from yo^r wiifes for iour harthardnes. But it hath not been so from ÿ^e beginning. But J sai vnto iou. whosoever loouseth himself from his wijf except it be for whooredoome, and marieth an oÿer, he adultereth, and whosoever marieth ÿ^e looused awaí, advou-tereth. His disciples said vnto him. Jf ÿ^e housbondes case stand ÿus with ÿ^e wife, it p̄fiteth not to marí. He said al men can not hold this point, But ÿ^{ei} to whom it is given. ÿeer be Eu-

τὸν λόγον.
τέτον

nouches, which weer boorn so from ÿeer moyers woomb. and ÿeer be Eunouches, which weer gelded of men, and ÿeer be Eunouches which gelded ÿemselues for ÿ^e k. of heaven. He ÿ^e can hold ÿis let him hold it. ÿen weer ÿeer childern brought vnto him to lai his handes on ÿem, and to praí. His discipils rebuked ÿem.

ÿ^{ei} weer wont in old tijm to cōmitt ÿ^e keping of ÿeer bed-chambers to men, and bicause ÿ^{ei} wold be out of feer of ÿem, ÿei cōmunli, in ÿ^e est contrees gelded ÿem, and so weer out of dout of ÿeer doinges. wheer-
upon it cometh to passe ÿ^e ÿ^e gelded men be called in greek Eunouches, ÿ^e trutorn wheerof is a chamber keeper, or a bed keeper ἀπὸ τῆς ἐύνης ἔχειν. So in ÿ^e Actes was ÿ^e queens chamberlain called.

προσεύξεται

But Jesus said vnto ÿem let ÿees childern aloon, and forbid ÿem not to cōm to me. For such oons is ÿ^e k. of heaven. And when he had laid his handes on ÿem, he departed ÿens. And lo ÿeer cam on and said vnto him. Good M^r what good schal J doo ÿ^e J mai have everlasting lijf. He said vnto him whi callest you me good. Noon but oonli god is good. Jf ÿou wilt enter into y life keep ÿ^e cōmandments. which saieth he. Jesus

answerd * you schalt not kil, you schalt not adoulter,

* you shalt not kil, for kil not and so forth. It is cōmune to y^e hebrues to vse y^e tijm to cōme instead of á cōmandment. As in y^e Genesis,† Thi desire schal be vnderneath y^e power, and you schalt rule it, for, look y^t y^e desijr, be vnderneath y^e power, and look y^t you rule it. And again, Thí desijr schal be to y^e husbond, for, look y^t y^e desire be as y^e housbond wil have it.

you schalt not steal, you schalt beer no fals witnes, honor y^e fayer and yi moyer, and love y^e neighbour as yself. y^e yong man saieth vnto him. J have kept al yees thinges from mi ioughth. What want J els. Jf you wilt be perfect saieth Jesus vnto him, go and sel y^t you hast and gijv it to y^e poor, and you schalt

have treasure in heaven, and cōm and folow me. And when y^e iong man hard yis point he went awaí sad. For he had much possessions. yēn said Jesus to his discipils. Truli J sai vnto iou y^t y^e rich schal hardli enter into y^e kingdoom of heaven. And J saí to iou again y^t it is

Although y^t Suidas seem to saí κάμιλος to be for á cable roop, and κάμηλος for y^e ^{is}beest, íet theophylactus on y^e place, and Cēlius lib: 4. cap. 18 taak κάμηλος to be booy y^e beest and y^e cable, as moost reason agreeabli serveth heer.

easier for a cable to passe thorough á nedels eíe, yēn for á rich man to enter in to y^e kingdoom of heaven. When his disciples herd y^s yei weer much astoonied and said. who can yēn be saved. Jesus looked on yem and said.

Yis is vnpossibil to men, but to god al thinges be possibil. yēn answered Peter and said vnto him, lo we haav forsaaken al yinges and folowed y^e. What schal we have yēn. Jesus said vnto yem, Je y^t hav folowed me in y^e

† Gen: iii. 16. iv. 7.

gain birth when $\bar{y}$ sön of man schal sit in $\bar{y}$ throon of his glori, iou schal also sit on xij thrones and iuge $\bar{y}$ xij tribes of Jsrl. And everí on $\bar{y}$ forsaketh his houses, or broyern or sisters, or fayer or moyer or wijf or childern, or groundes for mi names saak, he schal receive an hundredfold and enherite everlasting lijf. Mani of $\bar{y}$ first schal be last, and mani of $\bar{y}$ last first.

παλιγγεν-
νεία

$\bar{y}$ 20. Chapter.

FOR $\bar{y}$ kingdom of heaven is lijk unto an housholder, which went forth in $\bar{y}$ daunīg of $\bar{y}$ daí to hijr workmen for his vijneyard, and he agreed with $\bar{y}$ workmen for á groot a daí and sent yem into his vijníard, and *about

δηναρís

three of $\bar{y}$ clock,

he saw oyers

standing idel in $\bar{y}$

cõmun place and

saieth vnto $\bar{y}$ m.

go iou also into

mi vijníard, and

whatsoever is

good reason J wil

give iou. And $\bar{y}$ ^{ei}

went. He went

forth agáin about

$\bar{y}$ sixth and ix

hour, and did

likewise, and

about $\bar{y}$ xi hour

he went forth,

and found oyer

standing idil $\bar{y}$ ^{er},

and saieth vnto

* $\bar{y}$ rekening of $\bar{y}$ houres be diuers.

Everí man maketh $\bar{y}$ daí and $\bar{y}$ night

xxiiij houres. but $\bar{y}$ houres be diuers.

Sũm diuide $\bar{y}$ hoole tijme $\bar{y}$ ^{er}rof into

xxiiij equal partes, and call $\bar{y}$ xxiiijth

part an hour, sum diuide $\bar{y}$ daí from

$\bar{y}$ rising of $\bar{y}$ sōne vnto his going

doune into xij houres and lijkwijse

$\bar{y}$ night, and maak $\bar{y}$ longest daí in

somer but xij houres, and $\bar{y}$ schortest

dai in soomer† xij houres too, and

so according to $\bar{y}$ length and schort-

nes of $\bar{y}$ dais, $\bar{y}$ houres also be length-

ened and schortened. And after $\bar{y}$ s

vnequalnes of houres did $\bar{y}$ Jues

reken $\bar{y}$ ^{er} tijme. Wherefore $\bar{y}$ ^{ei} counted

oon of $\bar{y}$ clock alwai at $\bar{y}$ sön rising,

and six of $\bar{y}$ clock at noon, and xij

of $\bar{y}$ clock at the sōnes going doune,

δικαιον

† winter?

and iij of $\bar{y}$ clock $\bar{y}$ mid tijm betwene
 $\bar{y}$ s $\bar{o}$ n rising and noon, and ix of $\bar{y}$
 clock $\bar{y}$ mid tijm between noon and
 $\bar{y}$ s $\bar{o}$ n going down. So $\bar{y}$ $\bar{t}$ wijs in $\bar{y}$
 year, in March, when $\bar{y}$ S $\bar{o}$ n entreth
 into $\bar{y}$ r $\bar{a}$ m, and in September, when
 $\bar{y}$ S $\bar{o}$ n entreth into $\bar{y}$ wa $\bar{i}$ tes, $\bar{y}^{\text{er}}$
 houres and ours be aloon, $\dagger$ at other
 tijmes in $\bar{y}$ Somer, $\bar{y}^{\text{ei}}$ be longer, and
 in winter $\bar{y}^{\text{ei}}$ be schorter.

δικαιον

When á man is not disposed to taak
 paines himself in $\bar{y}$ overseing of his
 household matters, $\bar{y}^{\text{en}}$ he to whom
 vnder vs we c $\bar{o}$ mit $\bar{y}$ charge heerof,
 is called in greek $\bar{\epsilon}\pi\iota\tau\rho\omicron\pi\omicron\varsigma$, in latin
 vicari $\bar{u}$ s. And so vseth Aristotel him
 in $\bar{y}$ first of $\bar{y}$ Politices and $\bar{y}$ 4.
 Chapter.

ἐπιτρόπος

ἀνὰ δηνάριον

which cam about $\bar{y}$ xi hour, received everi man a groot.
 And $\bar{y}^{\text{ei}}$ which cam first thought $\bar{y}^{\text{ei}}$ schold have received
 moor, and $\bar{y}^{\text{ei}}$ received also everi man a groot. When
 $\bar{y}^{\text{ei}}$ had received it $\bar{y}^{\text{ei}}$ murmured again $\bar{y}$ good man of $\bar{y}$
 house and said $\bar{y}$ $\bar{y}^{\text{ees}}$ last wrought but oon hour, and
 $\bar{y}$ ou makest $\bar{y}^{\text{em}}$ equal vnto vs, who hath born $\bar{y}$ burden
 and $\bar{y}$ heet of $\bar{y}$ daí. He answerd on of $\bar{y}^{\text{em}}$, fellow,
 saith he, J do $\bar{y}$ no wrong. didst $\bar{y}$ ou not agree with
 me for a groot. Taak $\bar{y}$ ijn own and go $\bar{y}$ waies. J wil
 give $\bar{y}$ is last man as J give $\bar{y}$. Js it not lauful for me in

ἐποίησαν

δηνάριος

mijn own matters to
 An evel eie is an envious eíe, do what J wil. Js $\bar{y}$ in
 bicause it thinketh thinges eie evel bicause J am

$\bar{y}^{\text{em}}$, whi stond
 $\bar{y}$ ow heer idil al $\bar{y}$
 hool daí, bicause
 no bodí hath
 hired vs saí theí
 vnto him. Go iou
 $\bar{y}^{\text{en}}$ saith he into
 mi vineiard, and
 what soeverschal
 be reasonable J
 wil iou $\bar{y}$. At
 night $\bar{y}$ oowner of
 $\bar{y}$ vijniard saith
 to his ^{balie} depute.
 Cal in $\bar{y}$ woork-
 men, and give
 them wages, and
 begín at $\bar{y}$ last
 and so go on vnto
 $\bar{y}$ first. So $\bar{y}$

good. So schal ^eȝ last
be first, and ^eȝ first
last, for mani be called
and few chosen. And
as Jesus was cōming
vp to Jerusalem, He
took his xij discipils
aside bi ȝemselues in
^eȝ wai and said vnto
ȝem. lo we go vp to

which it seeth to good for ^eȝ
persons ^tȝ have ȝem, and iug-
eth rightlī of nothing but
maketh ^eȝ thinges better in
opinion ȝen ȝei be in deed,
and ^eȝ men wors. wheervnto ^eȝ
poete* did pretelī maak ȝis.
Fertilior seges alieno semper
in ag^o.

Jerusalem, and ^eȝ sōn of man schal be deliverd to ^eȝ hed-
pestes and scribes and †schal cōdeĩn him to die, and
deliver him to ^eȝ hethen, to laugh at him, to scorge him,
and to crucifie him, and ^eȝ third daí yet schal he rise
again. Ȝen cām zebedais moyer and her childern vnto
him, and sche bowed down herself, and asked á thing
of him. What wilt ȝow said he vnto her. Cōmand
saieth sche, ^tȝ ȝees mi ij sōnes mai sit th'oon of ^y right
hand and th'other of ^y left hand in ^y kingdoom. ȝen
answered Jesus ȝe know not saith he what ie ask. Can
ie drink ^tȝ cup ^tȝ J schal drink, and be wasched with ^tȝ
wasching ^tȝ J schal be wasched withal. We can sai ^{ei}ȝ
to him. ȝe schal ȝen drink mi cup saith he, and be
wasched with ^tȝ wasching wheerwith J am wasched
awaí, but as for sitting on mi right hand and mi left
hand, it is not in mi power to give but vnto ȝem to
whoom it is prepared for of mi father. And ^eȝ x. heer-
ing ^tȝ, and ^{ei}ȝ weer greved with ^eȝ ij broȝern. And Jesus
called ȝem vnto him and said. Je know ^tȝ ^eȝ pñces of ^eȝ
heȝen do overmaster ^{em}ȝ, and ^eȝ greet men do overrule
ȝem. Jt schal not be so amongst iow, but whosoever
wil be great amongst iow let him be iour waiter on,
and whosoever wil be
chief among iow let ^eȝ policie of cōmun welthes and

* Ovid.

† and ^{ei}ȝ schal, &c.

of ^e scripture be cleen divers,
^e oon mans order, ^e oyer gods.
 who ^e yen pręferreth policie to
 scripture, and mans order to
 gods word, he ^e yinketh mans
 wisdoom better ^e yen gods, and
 so beleveth not in god.

^e cōmun sort of men, and as
 on wold sai ^e meíní be called
 in greek *πόλλοι*, and ^e yeerfoor
 Christ noting himself not to
 cōm to di onlí for ^e noble and
 welthi but also for ^e lowest
 and basest sort to, saith he
 cam to raunsom maní, ^e is ^e
 cōmun people.

and said, Pitie vs Sir ^e yow sōn of Daud. Jesus ^e yen
 stood and called vnto ^e yem, what wold ie saith he J
 schold do vnto iou. Sir sai ^e yei to him ^e our eies mai
 be opend. And Jesus inwardli pitieng ^e yem touched ^e yeer
 eies, and ^e yeer eies saw bi and bi, and *folowed him.

him be iour servant.
 even as ^e sōn of man
 cām not to be waited
 on, but to wait on oyer,
 and to give his soule
 for ^e raunsōming of ^e
people. And when ^e
 went from Jericho ^e yeer
 folowed him a great
 prese, and lo ij blind
 men which sat by ^e wai,
 heering ^e Jesus passe
 bi, Cried out and said,
 Pitie vs Sir, ^e you sōn of
 dauid, and ^e prees re-
 buked ^e yem ^e ^e might
 hold ^e yeer pēas, but ^e
 cried so much ^e moor

^e 21. Chapter.

AND when ^e yei cam nigh to Jerusalem, and enterd into
 Bethphage beside ^e hil of olives, ^e Jeşus sent ij dis-
 cipils and said vnto ^e yem, go into ^e village over against
 iou, and ye schal bi and bi find a sche as bound and a
 colt with her, loose her and bring her vnto me. And if
 ani man sai ought vnto iou answer, ^e ^e L. hath need of
^e yem. And he sent ^e yem awai bi and bi. Al ^e yis was
 doon ^e ^e word might be fulfilled which ^e pphete spaak.

* and ^e folowed him.

Sai vnto y^e daughter of Sion saith he, lo y^e king cōmeth mild vnto y^e riding on an as, and a foole of an ioked as. And his discipils went forth and did as Jesus cōmanded yem, and brought y^e ass and y^e foole with yem, and laied yeer cloothes apon yem and set him on her. And a veri great prease of men, did strow y^{er} garmentes in y^e wai, and oyer cut bowes from y^e trees, and y^e presse y^t went afoor and folowed cried, Hosāna sai y^{ei} to dauides ofspring, Blessed is he y^t cōmeth in y^e naam of y^e L. Hosāna in y^e highest. And when he was cōm to Jerusalē, y^e hoole cīti was on a stirre, and asked who is yis, y^e people answered ys is Jesus y^e p̄pheet, who cometh from Nazareth a citi of galilee. And Jesus

Hosāna is as much as save vs we praī y^e, and at certein tijmes in y^e year a cōmun word vnto yem, but specialli at y^e feest of y^e tentes pitching.

went into y^e temple of god, and cast out al y^t bought and sold in y^e temple, and overthrew y^e monichangers stalles, and y^e dovesellers seates, and said vnto yem, Jt is writin, mi house schal be called an house of praier, and iou have maad it a dēn of theves, and y^e blind and lame cam into y^e temple vnto him, and he healed yem. The hed priestes and y^e scribes sawe y^e marvails which he wrought, and childern crieng in y^e temple and saieng Osāna to dauides ofspring. y^{ei} weer miscontented and said vnto him, heer iow what yees men saī. Jesus answered yem, Je. did ie never read y^t bi y^e mouth of babes and souklinges thow establischest y^e temple workes among y^e Jues stood al in offringes, and theerfoor were y^{er} monichangers dovesellers and oyer marchandes to sel sich thinges as yei cōmunli usid to offer, and so bi outward giftes, costli to y^e giver and p̄fitable to y^e priestes, yei measured religion toward god. But Christ in this deed schewed what true worschip in y^e temple god re-

κολλυβιστῶν

quired, first á mind lift vp vnto him, cleen for worldlines, leaning to his goodnes, and theerfoor th'appointed house for his outcalled people was called an house of praier, next charitable and godlí deades to y^e help and relief of our neighbour, as helping y^e poor, comforting y^e discouraged, favoring y^e poor widowes right, and defending y^e fayerles from wrong, agreíng enemies together, and sich lijk, which be y^e chief and pncipal workes y^e god requireth one of vs to do to an oyer. Wheer y^{es} want, al giftes of moni vestmentes and oyer offringes be hypocritic afoor god, who first looketh for y^e mind and her goodnes, next for y^e bodí and his clēnes, thirdlí for an honest order of outward goods.

prais. And he left yem and went out of y^e citee into bethania and yeer remained. And earlí in y^e morning as he returned to y^e citee he waxed hungri, and seing á fig tree bi y^e waí cām to it, and found nothing theeron but leves oonlí, and saieth vnto her. No frute heerafter at no time cōme of y^e. And y^e fig tree was seered bí and bí, and his disciples seing y^e marveiled, and said. How did y^{is} fig tree so soon seer awai. Jesus answerd yem, truli saieth he J sai vnto iou, if ye hav faith and dout not, ye schal not onlí do ys point of

ἀρθητι

y^e figgtree, but also if ie saí to this hil, be y^eou removed and thrown in to y^e see, it schal be doon, and whatsoever ie ask in praier, and beleve y^e same, ie schal obtain it.

And when he was cōme into y^e temple, y^e hed pēsts and y^e elders of y^e people cam to him as he was teching, and said vnto him, bí what power doest thow yis, and who gaav ye yis power. Jesus answered yem, J wil ask iou saith he on thing, which if ie tel me, J wil also tel iou bi what power J do y^{es} thinges. what think iou. Joāns wasching from whens was it. from heaven, or from men. And yēí considerd y^e matter with yēmselvs and said, Jf we sai from heaven he wil sai vnto vs, whi yēn

λόγον

beleved ie him not. Jf we sai from men we fear ys
 presse of people. For everi man held Joaⁿ for a p^opheet.
 And y^{ei} answerd Jesus, we know not sai y^{ei}. Nor J, saith
 he vnto yem, wil tel iou bi what power J do yes thinges.
 what think iou. A man had ij s^ones, and cam to y^e first,
 and said vnto him. S^on go you yis dai and work in mi
 vijniard. he answerd, J wil not said he. he repented him
 afterwardes and went. and he cam to his second s^on,
 and said lijkwijs. He answerd. Je sir saith he, and
 went not. whi^yer of yees do[†] did his fayers wil. y^e first
 said y^{ei}. Jesus said vnto yem, truli J sai vnto iou y^e tollers
 and harlottes goeth befor iou into y^e kingdoo^m of heaven.
 For Joaⁿ cam vnto iou in y^e waⁱ of rightuousnes, and ie
 beleved him not, but tollers and harlottes beleved him,
 and iou seing yis, did not iet repent iourselves y^e ie might
 beleve him. Heer also an oyer biword. y^{er} was a cer-
 tein man an housholder, which maad a vijniard, and set
 an hege about it, and fastened him yeer a wijn presse,
 and bilt a tower, and he hired housbondmen to keep it,
 and iorneid forth himself. and when y^e frute tijm cam
 on he sent his servantes to y^e housbondmen, to receiv his
 frutes, and s^um of yem y^{ei} fled, sum y^{ei} slew, and sum y^{ei}
 stooned. He sent again oyer servantes moor in number
 yen y^e first weer, and
 yei served yem lijk-
 wijs. He sent after-
 wardes his s^on to yem,
 and said, yei wil be in
 s^om aw of mi s^on, but
 y^e housbondmen seing
 his s^on said y^e on to y^e
 oyer, yis is ye heier,
 cum let vs slee him,
 and kepe vnto vs his enheritanse. And yei took him and

λέγω

ἐν ὁδῷ

ῥουξεν

ἐξέδοτο

ξδραυ. is to flee of y^e skiⁿ, and
 specialli of y^e hed and y^e neck.
 if it weer in y^e greek ξδραυ, yen
 it had* to beet and scourge
 y^{em}. wheerfor thoos ij wordes
 betoken y^e diuersitees of deathes
 which yei cruellí did put his
 servantes vnto.

ἐντραπήσου-
ται

† two.

* had been.

cast him out of $\hat{y}$ vijniard and slew him. (when $\hat{y}$ owner of $\hat{y}$ vijníard schal retorn, what wil he do to $\hat{y}$ ees housbondmen. He wil destroie sai thei $\hat{y}^{ees}$ noughtí men. noughtilí, and wil hijr oyer housbondmen to kepe his vijniard, which wil give him his frutes when $\hat{y}$ e time serveth. Did ie never reed in $\hat{y}$ scripture saith Jesus vnto $\hat{y}$ em $\hat{y}$ stoon which $\hat{y}$ builders refused, is maad now $\hat{y}$ hed corner stoon. $\hat{y}$ s stoon cometh from $\hat{y}$ L. and semeth marvelous to vs. J sai $\hat{y}$ eerfoor vnto iou $\hat{y}$ $\hat{y}$ kingdom of god schal be taken from iou, and given to $\hat{y}$ he $\hat{y}$ en $\hat{y}$ bringeth forth $\hat{y}$ frutes thereof. And he $\hat{y}$ falleth on $\hat{y}^{is}$ stoon schal be broosed, and on whom $\hat{y}$ stoon falleth it wil drive

him lijk dust awaí.

And when $\hat{y}$ hed $\hat{y}$ estes and pharisais had herd his biwordes, $\hat{y}$ ei knew he spaak of $\hat{y}$ em, and sought to catch him but $\hat{y}^{ei}$ feared $\hat{y}$ presse of people, for $\hat{y}^{ei}$ took him for á $\hat{p}$ pheet.

Jn $\hat{f}$ aning $\hat{y}^{ei}$ do not oonlí avoid oyer il sedes awaí, but also clense $\hat{y}$ corne from $\hat{y}$ chaffe and dust, this separating of chaf and dust awaí from $\hat{y}$ good corne is called in greek $\lambda\iota\kappa\mu\acute{\alpha}\nu$.

$\hat{y}$ 22. Chapter.

AND Jesus spaak vnto $\hat{y}$ em in biwordes again after $\hat{y}$ s soort. $\hat{y}$ k. of heaven is lijk vnto á man who being á king maad á mariage feest for his sōn, and sent his servantes to bid $\hat{y}^{em}$ $\hat{y}$ weer biddin to $\hat{y}$ mariage feest, and $\hat{y}^{ei}$ wold not cōm. He sent again oyer servantes saieng, tel $\hat{y}$ em $\hat{y}$ be bidden lo J have $\hat{p}$ repared mi diner, mi beves and mi fed waar* be killed, and al thinges redí, cōm to $\hat{y}$ mariage feest, and $\hat{y}^{ei}$ not regarding this went

* waar, ware is commonly *something to be sold*. The word, however, does not appear to be applied to articles of food, as in the present case. In Neh. x. 31, Auth. ver. it is used in the sense of other goods *not victuals*.

yeer wais, sūm to his own ground, sūm to his mercat, oyer took his servantes and did yem despíte and slew yem. *T*^e king, when he hard yis, was verí angri and sent out his armie and slew yooos murderers, and burnt y^{eer} cítie. He said yen to his servantes y^e mariage feest *γάμος* is redí, but yooos y^t weer bidden be not worý to cōm, go ye yeerfoor into y^e crossinges of hie waies, and whosoever ie find yeer cal yem to y^e mariage feest. and y^{oos} servantes went forth into y^e hie waies, and gayerd togiyer as mani as yei could find good and bad, and y^e mariage feest was filled with geestes. But when y^e king cam in to see his geestes he saw a man yeer who had not on his mariage raiment. felow saith he to him, hou cām ie in hiyer and have not iour mariage garment. And y^e man was dōm yen said y^e king to his waiters, bind him hand and foot and throw him into y^e vttermoost darknes, yeer schal be

y^e cōparatiue oftentimes for y^e superlatiue, as in Matthew y^e lesser in y^e kingdoom of heaven for y^e leest, and charitee is greter, for gretest in Saint Poule,* and heer vtter darknes for y^e vttermoost.

weping and gnasching of teth, for maní be bidden but few choosen. yen went y^e pharísees and took counsel hou y^{ei} might in talk snaar him, and sent yeer discipils and heroods servants togiyer to him

and said, Maister we know y^t you art tru, and techest trulí goddes wai, and you carest for no man, nor regardest not oni men person. Tel vs yeerfoor what thinkest you, is it lauful to pai yearlí tribute to Caisar or no. But Jesus knowing yeer wickednes, whi do ie trí me ie hypocrites saith he, schew me y^e tribut coín, and thei brought him a groot, and he asketh yem whoos image it was, and whoos onwriting. yei answer him Caisars, give iou yerfoor, saith he yen to yem y^t y^t is Cai-

* 1 Cor. xiii. 13.

sars to Caisar, and $\bar{y}$ $\bar{y}$ is goddes to god. Thej when
 $\bar{y}$ ei had herd $\bar{y}$ is, marveled and left him, and went $\bar{y}$ eer
 waí. At $\bar{y}$ $\bar{t}$ ijm cam $\bar{y}$ Saddoucais vnto him, who saí
 $\bar{y}$ eer is no ^{vp}gainrising, and $\bar{y}$ ei asked him, Maister said
 $\bar{y}$ ei, Moses bad if á man die and have no childern, his
 broyer schold mari his wife, and rais vp childern to his
 broyer. $\bar{y}$ eer weer among vs vij breyern, and $\bar{y}$ first
 after he was married died and had no childern and left
 his wife to his broyer, so lijkwijs did $\bar{y}$ second and $\bar{y}$ third
 whil $\bar{y}$ ^{ei} cam to $\bar{y}$ seventh, and last of al $\bar{y}$ wijf dijd. which
 of $\bar{y}$ ^{ee}s seven schal $\bar{y}$ wife be, for everí oon had her. Jesus
 answerd, Je wander saith he and know not $\bar{y}$ scriptures
 nor $\bar{y}$ power of god. For in $\bar{y}$ vprising noyer schal men
 mari nor women be married, but even as goddes angels
 be in heaven. But as concerning y'uprising of $\bar{y}$ dead,
 haav ie not red what god said vnto iou. J am said he $\bar{y}$
 god of Abraham, and $\bar{y}$ god of Jsaac, and $\bar{y}$ god of Jacob.
 God is not $\bar{y}$ god of $\bar{y}$ deed but of $\bar{y}$ liuing. And $\bar{y}$ pres
 of peopil heering $\bar{y}$ is weer astooníed at his lerning.
 When $\bar{y}$ Pharisais herd saí, $\bar{y}$ he had stopped $\bar{y}$ Sad-
 doucais mouyes, $\bar{y}$ ^{ei} gayerd yemselves togiyer, and oon
 of yem being a lawer did ask him, and tried him. Mr.
 said he which is $\bar{y}$ great cōmandment in $\bar{y}$ lawe. Jesus
 answerd him. you schalt love $\bar{y}$ L. $\bar{y}$ god with al $\bar{y}$ hart,
 with al $\bar{y}$ soule, and with al $\bar{y}$ mind. $\bar{y}$ is $\bar{y}$ e first and $\bar{y}$
 greet cōmandment. $\bar{y}$ second is lijk vnto $\bar{y}$ is. you
 schalt love $\bar{y}$ i neighbor as $\bar{y}$ iself. $\bar{y}$ hool law and al $\bar{y}$
 pphets hang on yees ij cōmandmentes. And when $\bar{y}$
 Pharisais weer gayerd togiyer Jesus asked yem, what
 think iou saith he of Christ. whoos sōn is he. Dauids
 saí $\bar{y}$ ^{ei}. Hou yēn saith he to yem doth David bi $\bar{y}$ spirit
 cal him Lord. $\bar{y}$ L. saith he said to mi L. sit on mi
 right hand vntil J have maad yijn enmies á footstool
 vnder $\bar{y}$ feet. Jf yēn dauid calleth him L. hou is he his
 sōn, and no man could answer him oon woord, nor
 durst after $\bar{y}$ dai ani moor ask him ani thing.

ἀνίστασιν

σπέρμα

πλανᾷθε

ÿ 23. Chapter.

THEN spaak Jesus to ÿ^e pres of peopíl and to his discipils, and said. ÿ^e Scribes and Pharísais did sit in Moses chair. keep and do al ÿ^t ÿ^{ei} bid ie keep, but do not according to ÿeer workes. For ÿ^{ei} speak, and do not. For ÿei bijnd vp heui burdens and hardlí bearabil, and lai ÿem on mens scholders, but ÿ^{ei} wil not with ÿeer finger remoov ÿem. And ÿei do al ÿeer workes, ÿ^t ÿ^{ei} might be seen of men. and ÿei maak ÿem brood gardes,* and large weltes of ÿeer garmentes, and loov ÿ^e highest places in feestes, and ÿ^e chief seets in ÿeer meeting places, and to have curtesí doon to

ÿm, in ÿ^e cōmun places, and to be called rabbí. But be not iou called Rabbí. for iou haav oon leader Christ, and al iou be broyern. Cal ie no man on ÿ^e earth fayer, for iou haav oon fayer which is in heaven. Be ie not called leaders, for ie haav oon leader Christ. And he ÿ^t is gretest among iou Tet him be iour minister, and whosoever setteth

Al ÿeer religion standeth in outward doing, and schew of religion, void of an inward cleenes and true worschip. ÿ^{ei} speak holilí, ÿ^{ei} maak straight orders, ÿ^{ei} have ÿ^e masck of good woorkes, ÿ^{eer} gardes and weltes have saiengs of scripture embroyerd in, ÿ^{ei} have ÿ^e honor and estimacōn of vertue and holines given to ÿem, places of honor, naames of honor, but wheer is ÿ^{eer} hart, wheer is ÿ^e first cōmandmēt kept.

* garde, or, guard—is an ornamental hem or border, and the word is used in this sense by Shakespeare. Much Ado about Nothing. Act i. Sc. 1.

“The body of your discourse is sometime *guarded* with fragments, and the *guards* are but slightly basted on neither.”

Also. Merchant of Venice. Act ii. Sc. 2.

“Give him a livery
More *guarded* than his fellows.”

37

vp himself schal be abased and whosoever abaseth himself schal be set vpper.

ἐμπροσθεν

εἰσερχόμενος

προφάσει

κρίμα

προσῆλυτον

ὀφείλει

Al ^{is} meaneth not to taak awaí
oýer dutí indeed, or speeth of
honor ^t we ow bí nature to our
parentes, and bi polící to our
superiours, which both god
confirmeth, and charges vs to
honor ^{yem}, but in true worschip
and religion, we give no such
superioritee of näl* and polite
names for religion itself, wheer-
in god wold have vs cleave
vnto him, and honor oýer vnder
him and for him. And ýeer-
foor who in ýs case doth not
raýer obej god ýen man, and
forsaketh not his faýer and his
moýer and his childern for his
cause is not worryi him.

Wo be vnto iou scribes
and pharisais, hypo-
crites, for ie schit ^e ý
kingdoom of heaven
from men. for ie noýer
enter in iourself, nor ie
suffer not ýoos ^t wold
côm in to enter. wo
be vnto iou scribes and
pharisais hypocrites, for
ie devour widowes
houses, and for an out-
ward pretens maak long
praíers. ie schal ýer-
foor receive plentifuller
ponischment. Wo be
to iou sçibes and pha-
risais hypocrites for ie
go about both bi see
and land to maak oon

freschman, and ^t being doon ie maak him twijs as much
an helimp as iourselves.

Wo be to iou blind leaders who saí, whosoever swereth
bí ^e temple it is nothing, but whosoever sweareth bi ^e
gold of ^e temple he is bound to perform it, vel,† he
fauteth. Je foolish and blind men. whiýer is ye gold
or ^e temple ^t haloweth ^e gold moor, and whosoever
swereth by ý'alter it is nothing, but whosoever sweareth
bi ^e gift on it, he is bound to pform it. Je folisch and
blind men whiýer is ^e gift greter or th'alter ^t haloweth
^e gift. He ýerfor ^t swereth bi ý'alter swereth bi it and
bi al ^t is on it, and he ^t swereth bi ^e temple swereth bi

* näl, natural, or national.

† vel, Lat. or.

it, and bi him [†] dwelleth it, and he [†] sweereth bi heavèn sweereth bi [†] seet of god, and bi him [†] sitteth yeeron.

Wo be vnto iou scribes and pharísais hypocrites, for ie tith mint díl and comín and leve vndoon right pití, and faith, [†] waíghtier points of [†] law. thees thinges it was iour duti to do, and iet not to overslip [†] oýer. Je blijnd leaders which do strain awaí [†] gnat,* but swallow do [†] Cameel. ἀνηθον
κρίσιν

Wo be vnto iou scribes and Pharísais hypocrites, for ie clense [†] outward part of [†] cup and [†] disch but [†] insijd is ful of robrí and vnstaidnes. [†] you blind pharísai ἀκρασία clens first [†] insijd of [†] cup and [†] disch, [†] yeer

outside also mai be cleen.

Wo be to iou Scribes and pharísais hypocrites, for ie be líjk graves [†] be plasterd over, which seem beutiful outwardli, but within [†] be ful of deed boones and al vncleenes, so iou outwardli appear iust to men, but inwardlí ie be ful of hypocrisí, and al vnlau-

[†] who folow yeer lustes in meetes and drinks, and frothing [†] bodíe, and think bi corruptnes of minde [†] to be best for yem, yooos be called ἀκόλαστοι, and [†] faut ἀκολασία; but whoos reason vnderstondeth what is to be doon, and bi knowlege holdeth what is best, but [†] wildnes of his affections carieth awai his reason and knowlege, who schold have staid raýer and brideld y'affections, and so foloweth his lust of eating drinking and

* "strain awai y^e gnat." Gr. οἱ διωλίζοντες τὸν κώνωπα. The meaning of the word διωλίζω, to strain, is not to make a violent effort in swallowing, but to filter. The language of the authorized version, "strain at a gnat" conveys the former idea to the mind: but Cheke's, "strain awai the gnat," τὸν κώνωπα, i. e. the gnat which floats in the cup, conveys the latter. It is worthy also of remark, in support of Cheke's rendering of the word διωλίζοντες, that the allusion throughout the whole passage is to drinking and not to eating: for the word καταπίνοντες, which, both by Cheke and in the authorized version is rendered swallow, literally means drinking down.

frothing, $\bar{y}^i$ be called in greek $\acute{\alpha}\kappa\rho\alpha\tau\epsilon\acute{\iota}\varsigma$ and $\bar{y}$ eer faut $\acute{\alpha}\kappa\rho\alpha\sigma\acute{\iota}\alpha$.
 which we mai cal rightlí vn-
 staid, and vnstaidnes.

fulnes. Wo be to iou
 scribes and pharisaís
 hypocrites for ie bild
 $\bar{y}$ graves of $\bar{y}$ propheetes,
 and dresse vp $\bar{y}$ tombes

of $\bar{y}$ iust and saí, if we had been in our $\bar{f}$ ayeres dais, we
 wold not have been cōmuners with $\bar{y}$ em of $\bar{y}$ e $\bar{p}$ pheetes
 blud, and so iou witness of iourselves, $\bar{y}$ Je be $\bar{y}^{\text{er}}$ chil-
 dern $\bar{y}$ slew $\bar{y}$ $\bar{p}$ pheetes. and iet look ie fulfil iour $\bar{f}$ ayers
 measur. ie serpentes and ofspringes of adders, how can
 ie flie from helles ponischment. lo $\bar{y}$ eerfoor J send vnto
 iou propheetes and wise men and lerned men, and sum
 of $\bar{y}$ em ie schal kil, and crucifie, and sūm of $\bar{y}$ em ie
 schal scourge in iour meefing plaaces, and ie schal
 psequut $\bar{y}$ em from citee to cítee $\bar{y}$ al $\bar{y}$ iust blud which
 hath been sched on $\bar{y}$ earth sins $\bar{y}$ blud of Abel $\bar{y}$ iust
 vnto $\bar{y}$ blud of Zachari $\bar{y}$ sūn of barachi, whoom ie slew
 between $\bar{y}$ temple and $\bar{y}$ alter, might fal on iou. Truli J

$\delta\phi\epsilon\iota\varsigma$
 $\xi\chi\iota\delta\upsilon\alpha\iota$
 38
 $\gamma\rho\alpha\mu\mu\alpha\tau\epsilon\acute{\iota}\varsigma$

$\gamma\epsilon\nu\epsilon\acute{\alpha}$

sai vnto iou, al $\bar{y}$ ees thinges schal light on $\bar{y}$ s ^{stock}kind. O
 Jerusaleem Jerusaleem, which hast killed $\bar{y}$ $\bar{p}$ pheetes and
 stooned thoos $\bar{y}$ weer sent to thiself, how often wold J
 have gatherd togither $\bar{y}$ i childern, even as $\bar{y}$ bird ga-
 yereth togiyer her chickens vnder her winges and ie wold
 not. lo iour house schal be left wild vnto iou. For J
 sai vnto iou $\bar{y}$ from hensforth ie schal not se me, vntil
 ie saí blessed is he $\bar{y}$ cōmeth in $\bar{y}$ L. naam.

$\bar{y}$ 24. Chapter.

WHEN Jesus was going awaí, and went from $\bar{y}$ temple,
 $\bar{y}^{\text{en}}$ cam his disciples vnto him, to schew him $\bar{y}$ bijldinges
 of $\bar{y}$ temple. But Jesus said vnto $\bar{y}$ em see ie not al this
 —Truli J sai vnto iou $\bar{y}$ eer schal not be left heer oon
 stoon apou anoyer, which schal not be loused awaí. And
 when he had sit on $\bar{y}$ hil of olives hijs discipils cam vnto

him ápart and said vnto him. Tel vs when scha* ^ēyes
 thinges bee, and what schal be ^ēy tookeⁿ of ^ēy cōming
 and of y'end of ^ēy world. Jesus answerd, Se saith he ^ēy
 noon deceiv iou. For mani schal cōm in mi naam and
 sai J am Christ, and schal deceiv mani. for ie schal
 heer of warres, and speking of warres. look ie be not *ἀκοάς*
 trobled. For al thees must cūm to passe. and iet
 schal yer not be an end. For oon nation schal rise
 against an oyer, and kingdoo^m again kingdoo^m, and
 yeer schal be hunger and pestilens, and erthquaakes in
 divers places. Al yees thinges schal be ye begīning of
 grefes. ^ēyen schal ^ēyēi deliver iou to be trobled and ^ēyⁱ
 schal put iou to death, and ie schal be hated of al na-
 cions for mi naames saak, ^ēyen schal mani fal awai, and
 on schal betrai an oyer, and on schal haat an oyer.
 And mani fals p^pheets schal rise vp and schal deceiv
 maní, and bicaus ^ēy vnlafulnes schal much encreas ^ēy
peoples loov schal wax cold. But he ^ēy^t abideth to ^ēy *ἀγάπη τῶν*
 end he schal be saved. and ^ēyis gospel of ^ēy kingdoo^m *πολλῶν*
 schal be preched thorough ^ēy hoole world, and witnesed *εἰς μαρτύριον*
 to al ^ēy heyen. And ^ēyen schal th'end cōme, but whet
 ie se ^ēy cursednes of desolation, which was spooked of
 bi daniel ^ēy p^pheet, standing in an holi place, let him ^ēy^t
 redeth mark it, ^ēyen let ^ēyem in Juri flie vnto ^ēy hils, let *νοείτω*
 not him ^ēy^t is in his hous abov go down to tak ani thing
 out of his hous, and he ^ēy^t is in ^ēy feld let him not retorn
 back again to fetch his cloothes. wo be to ^ēyem ^ēy^t be
 great with child, and ^ēyem ^ēy^t give suck. But prai ^ēy^t iour
 flight be not in winter nor on ^ēy Sabbot daí. For ^ēyen
 schal yeer be greet miserí, and sich as hath not been
 sins ^ēy begīning of ^ēy world, vnto ^ēyis dai, nor after schal
 not be. And except yees dais wer schortend, no man *σάρξ*
 schold bee saved. but for ^ēy chosens saak yees dais
 schal be schortened. ^ēyen if a man sai vnto iou, Lo Christ

* schal.

† when.

is heer or heer, beleeve him not. For yeer schal rise fals Christes and fals p^opheets, and yei schal work great tokens and wonders, in so much y^e, if it weer possibill, ye chosen schold be deceived. lo J have fortold iou yis. Jf yeerfoor yei sai vnto iou. lo he is in y^e wildernes go not forth, lo he is in y^e closets beleve yem not. For even as y^e lightening goëth from y^e east, and scheweth even unto y^e west, so schal y^e s^on of mans presens be. For wheer soever y^e Carcas is yⁱy^er wil y^e egles be gayerd. And bi and bi after this wretched tijm be past, y^e s^on schal be darkened, and y^e moon schal not give her light, and y^e sterres schal fal from heaven, and y^e powers of y^e heavens schal be schaken, and y^en schal y^e s^on of mans token appear in y^e heaven, and y^en schal al y^e schires of y^e earth lament, and schal se y^e s^on of man coming in y^e cloudes of heaven with power and much glorie. and he schal send forth his angels with á loud sounded trumpet, and yei schal gay^er togⁱy^er his chosen from y^e iiij windes, from th'oon end of ye heavens to ye oyer. And lern yis biword of y^e fig tree. When heer branches be oons tender, and her leves bud forth, know ie y^t somer is neer. So when ie see al y^ees thinges know ie y^t it is even at hand.

Truli J sai vnto iou yis a^ge schal not pas vntil al y^ees thinges be doon, heaven and earth schal pas awai but mi saieng schal not pass awai. As for y^e dai and y^e hour no man knoweth no not y^e angels of heaven, but oonli mi fay^er. Euen as Noës tijm was, so schal y^e s^on of mans cōming be. For even as in y^e tijm afoor y^e flood men weer eating and drinking, marijng, and bestowing yeer childern, vntil y^e tijm y^t Noë cam into y^e ark, nor yei knew not whil y^e flud cām and destroyed yem al, even so is y^e son of mans cōming, y^en schal two be in y^e feld, and y^{oon} taken and y^{oyer} forsaken. ij schal grijnd in oon mil, and y^{oon} taken

φύλαι

ἐπὶ θύραις

γενεά

ἐκγαμίζοντες

and y'oyer forsaken. Watch yerfoor for iou know not what tijm iour L. wil cōm. But know yis ^ty if ^ey housholder knew at what watch ^ey thief wold cōm, he wold watch and not suffer his hous to be broken vp. διωρυχθῆναι
 Be iou yerfoor redí, for iou can not gess what tijm ^ey sōn of man wil cōm. ^ey servant yerfoor who is a faithful and á wise servant, whoom ^ey L. hath set over his meíní to give yem meat in convenient tijm, and his L. θεραπείας
 findeth him doing so at his cōming, is happí. trulí J sai unto iou, he wil give him ^ey order of al ^ty he hath. But if he being a il servant saí to himself, mi M^r κύριος
 tarieth long or he cōm, and so begin to beet his felow servantes and to eat and drink with ^ey dronken, ^ey servantes M^r. wil cōm at á daí vnlooked for, and at an hour vnknown of to him, and wil cut him on sonder, and give him sich part as hypocrites hath. yerer schal be weping and gnasching of teth.

^ey 25. Chapter.

YEN schal ^ey kingdom of heaven be lijk vnto ten virgins which took yerer laampes and went to meet yerer bridegroom. And fíve of yem weer fooles and fíjv wíse. ^ey fooles when ^{ei}y took yerer lampes took noon oile with yem, ^ey wíse took oíl in ^{eer}y vessels, when ^{ei}y took yerer laampes. And while ^ey brijdgroom taried long, yei al slombred and slept. About midnight yerer was á crí, lo ^ey brijdgroom cōmeth, go forth to meet him. yen roos al yees virgins, and furnisched yerer lampes. ^ey fooles said yen to ^ey wijse, give vs sūm of iour oíl for our lampes be out. ^ey wijs answerd. yerer is not yen sufficient for μήποτε
 vs and for iou. but go rayer to yem ^ty sel it, and bi for iourselves. And whil yei went to bí it, cōmeth ^ey brijdgroom, and yoes ^ty weer redí went in with him to ^ey maríage, and ^ey door was schit, afterward cam ^ey oyer

virgins and said L. ^{Sir Sir} L. open vs $\bar{y}$ door. He answerd, J sai truli to iou saith he J knou iou not. Watch yerfoor for iou knou not $\bar{y}$ dai nor $\bar{y}$ e tijm when $\bar{y}$ sōn of man

wil cōm. ^{it is even lijk} For even as á man, $\bar{y}$ went forth, called his servāts and deliverd $\bar{y}$ em his goods, and to $\bar{y}$ e oon he gaav fijv talantes, to $\bar{y}$ ooyer ij, to $\bar{y}$ e oyer oon, everí oon according to his power, and he went foorth bí and bí. $\bar{y}$ en went he which had received five talantes and occupied $\bar{y}$ em, and gat ooyer five talantes. and lijkwijse he $\bar{y}$ had ij talantes, gained also oyer ij. but he $\bar{y}$ received oon, went and digged $\bar{y}$ ground, and hid his masters silver yeer. not long tijm after cōmeth $\bar{y}$ M^r. of yees servantes, and entreth into an accompt with $\bar{y}$ em, and he who received five talantes, cām to him and brought him ooyer five talantes. Sir saith he ie deliverd me five talantes, lo J hav gained with $\bar{y}$ em oyer fijv. wel good and faithful servant, saith his M^r vnto him, $\bar{y}$ ou haast been faithful in á litil. J wil give $\bar{y}$ ee $\bar{y}$ e ordring of a great deal, go $\bar{y}$ ou in $\bar{y}$ iyer, wheer $\bar{y}$ M^r delighteth to be. $\bar{y}$ en cam he who had received ij talantes. Sir saith he $\bar{y}$ ou deliverdst me ij talantes, lo J have gained with $\bar{y}$ em oyer ij talantes. wel good and faithful servant saith his M^r vnto him, bicause $\bar{y}$ ou hast been faithful in a litil, J wil give $\bar{y}$ ee $\bar{y}$ e order of a great deal, enter in $\bar{y}$ iyer, wheer $\bar{y}$ M^r delighteth to be. But he which had received oon talant cam to him. Sir saith he J knou $\bar{y}$ $\bar{y}$ ou art a sower man, $\bar{y}$ ou repest wheer $\bar{y}$ ou soowedst not, $\bar{y}$ ou gayereſt wheer $\bar{y}$ ou hast doon no cost, and J fearing this went and hid $\bar{y}$ talent in $\bar{y}$ ground, lo $\bar{y}$ ou

good ententes not truli directed serveth not áfoor god, nor neglecting and vnusing of his cōmmandmentes and wais he wold have folowed.

haast $\bar{y}$ iyn own. His m^r answerd him. $\bar{y}$ ou noughtí and slouthful servant, saith he. knowest $\bar{y}$ ou $\bar{y}$ J reep wheer J soowed not,

τάλαντα

41

εἰς χάραν

χάραν

διεσκόρπισας

and gay^r wheer J bestoowed no cost. y^eou schold
 y^eerfoor haav put out mi moní to y^e tablers, and y^en at τραπεζίται
 mi retorn J schold have received mijn own with gain. τόκῳ
 taak y^eerfoor yⁱs talant from him, and give it him y^e hath
 x talantes. For everí man y^e hath,* schal haav given

him, and he schal have
 plentí, but from him y^e
 hath not even y^e he hath
 schal be taaken from
 him. And throw this
 vnprofitable servant
 into y^e uttermoost dark-
 nes. y^eer schal be
 weeping and gnasching
 of teeth. When y^e s^on

* á pretí even wordíng in have,
 which oon wai betookeneth y^e
 possessing of y^e thing, y^eo^yer
 wai y^e using of y^e is possessed,
 as ἐπίστασθαι doth to y^e greekes,
 and maní o^yer wordes, wheer-
 of y^eoon significōn is κτήσις
 and y^eo^yer χρῆσις.

of man cōmeth in his glori and al his holí angels with
 him, y^en schal he sit on y^e throon of his glori, and al y^e
 he y^en schal be gay^rd afoor him, and he schal pluck
 out y^eoon from y^eo^yer, as y^e schepherd plucketh out y^e
 schepe from y^e kiddes, and schal set y^e scheep on his ἐρίφων
 right hand, and y^e kiddes on his left. y^en schal y^e
 king saí to y^em on his right hand. Cōm ie blessed of
 mi fa^yer, enherite y^e kingdoom p^repared for iou sins y^e
 groundworkes of y^e world weer laied. For J was hongri
 and ie gave me meat, J was thrustí and ie gaav me drink,
 J was a stranger and ie harboroud me, J was naked and
 ie cloyed me, J was sick and ie visited me, J was in
 prisōn and ie cam to me. y^en schal y^e rightuous an-
 sweer, Sir schal y^ei saí when sau we ye hungrí and fed
 ye or thrustí and gave ye drink, when saw we y^e a stranger
 and harbord ye, or naked and clooyed ye, when saw we
 ye sick or in prison and cam to ye. y^e king schal an-
 sweer y^em. Trulí schal he saí J tel iou, whatsoever
 iou haav doon to oon of mi leest brethern, ie hav doon
 it to me. y^en schal he saí to y^em on y^e left hand, go
 from me al ie cursed into everlasting fíjr, p^repared for y^e

devel and his angels. For J was hongri and ie gave me no meet, J was thrustí, and ie gav me no drink, J was á stranger and ie harboroud me not, J was naked and ie cloýed me not, J was sick and in prison and ie visited me not. yēn schal yēi answer him Sir, sai yēi, when saw we yē hongrí or thurstí, stranger or naked, sick or in prison, and did not serve yē. He schal yēn answer yēm. Truli saith he J tel iou. Jn so much as ie have not doon it to oon of yees litil oons, ie haav not doon it to me. And thoos schal go vnto everlasting ponischmēt, and yē Just unto yē lijf everlasting.

ŷ 26. Chapter.

AND it cam to pass when Jesus had ended thees saienges, he said to his discipils, Ye knou ŷ after ij daí schal Easter be, and ŷ sōn of man schal be deliverd to be crossed. γραμματεῖς yēn weer* ŷ hedpriēstes ŷ lerned men and yē elders of ŷ peopil in to ŷ hedpriēstes court, who was called Caíapha. and yē^{ei} took counsel togiyer ŷ yēi might catch Jesus bi sum craft, and slee him. But yēi said it might not be on yē holidai, leest yēer weer sum stirre among ŷ peopil. And when Jesus was in bethaina, in Simon ŷ lepers hous, yēer cam an woman to him having an alabaster box of veri costli ointment, and poored it on his hed, as he sat at meat. His discipils seing ŷ weer discontented. To what purpoos, said yēí, is yīs waast. For yīs ointment might hav been soold for much, and given to ŷ poor. Jesus knowing yīs said to yēm. whi put ie yīs woman to troble, for sche hath wrought á good work on me. yē poor schal ie haav alwais with iou but me ie schal not haav. For sche who hath poored yīs ointment on mi bodí, hath doon it to burí me. Trulí J sai vnto iou ŷ wheersoever in ŷ hool

* yēn weer assembled togiyer.

world yis gospel schal be preched, y^t which sche hath doon schal be spookened of, to her praise. Y^en oon of y^e μνημόσυνον xij, who was called Joudas Jscarioot, cam to y^e hed-priests and said, what wil ie give me, and J wil deliver him to iou. And y^ei appointed* him 30 silverlinges. ἀργύρια And from y^e tijm forward he sought á good occasion to deliver him to y^em. y^e first dai of y^e vnleavened cam y^e discipils to Jesus. Wheer wilt y^eu sai y^ei to him schal we prepaar for y^e to eat y^e Easter. Go iou saith he into y^e Citee to sich á man, and sai vnto him. Mi tijm, saith y^e M^r., is at hand, J and mi discipils wil keep Easter with y^e. And y^e discipils did as Jesus had comanded y^em, and maad redí his Easter. And when it was laat he set him down with his discipils, and, as y^ei weer eating, Truli, saith he, J tel iou y^e oon of iou schal betraí me. And y^ei being much greved began to saí everí oon to him. is it J Sir.

43

He y^e dippeth his hand mi veri frend and nigh ac-
in y^e disch with me, quaintans, for y^eoos moost
schal betrai me. Suerlí cōmunli eat and drink with
y^e sōn of man goth his men.

wai, as it is wrítin of
him. But wo be unto y^e man, bi whom y^e sōn of man
is betraid. Jt had been good for y^e man if he had never
been boorn. Judas y^en who betraid him spaak unto
him, Js it J M^r mijn, quoth he. y^en said he. So y^eu σὺ εἶπας
saist. And as y^ei weer eating Jesus took breed, and
after he had said grace† he braak it and gave it to his
disciples. Taak said he, eat, yis is mi bodí, and when he

* To appoint, is to settle any thing by compact. See Gen. xxx. 28, and Judges, xx. 38. Auth. ver.

† “said grace.” Gr. εὐλογήσας. Auth. ver. “blessed it.” The margin of the authorized version has, “Many Greek copies have, gave thanks,” Cheke had originally rendered εὐλογήσας as well as εὐχαριστήσας, ver. 27, *blessed it*: but subsequently altered the former to *said grace*, and the latter to *given thanks*.

πολλῶν

had taken ye cup and given thanks, he gave it yem. Drink ie al said he of yis. For yis is mi blud, which is of ^ey new testament, which is sched for ^ey people for forgiveness of siñes. J sai unto iou J wil not drink hensforth of yis fruct of ^ey vijn, vntil ^ty dai when J wil drink new with iou in mi faÿers kingdoom. And after yei had praised god, yei went forth to olives hil. yen saith Jesus to yem. Al ie schal fal from me to night. For it is writin, J wil strike ^ey scheep herd, and ^ey scheep of ^ey flock schal be scaterd. but after ^ty J am risin, J wil go befoor iou into galilaí. Peter answerd. Jf al men saith he to him wold fal from ye, iet wil J never fal from ye. J tel ^ey trulí saith Jesus vnto him, ^ty yis night, befoor ye Cockcrow you schalt dení me thries. Jf J schold die with ye, saith Peter vnto him, J wil not deni ye, and lijkwijse said al ^ey discipils. yen went Jesus with yem into a place called gethsemanee, and saith to his discipils. Sit ie doun heer whil J go and praí ionder, and he took peter with him and Zebedais ij sōnes and began to be greved and ful of pain. yen saith Jesus unto yem. J am even lijk to die for sorow, tari heer and watch with me. And when he had goon a litil from yem he fel on his face, and praid. Mi faÿer saith he if it be possibil let yis cup go from me, houbeit not as J wil but as you wilt, and he cōmeth to his discipils and found yem sleping. How so can ie not watch oon hour with me, watch and praí ^ty ie enter not into tríał. ^ey spirit is redí, but ^ey flesch is week. ^ey second tijm again he praíd, Mi faÿer, saith he, if yis cup can not pass from me, ^y wil be doon, and he retorned and found ^{em}y sleping again. For yeer eies weer hevi. and he left yem yeer, and went again and praied ^ey third tijm and said the saam thing. yen cōmeth he to his discipils. Sleep now saith he and rest ie, lo ye hour is cōm, and ^ey sōn of man is deliverd into ^ey sīners handes. rise let vs go. lo mi betraier is at hand. And whil he was speeking

44

πειρασμόν

thus, lo Judas on of ^e y xij cam and with him a great
 cōpani with swerdes and staaues from ^e y hed priests and
 elders of ^e y peopil. His betraier gaav ^e yem á tooken.
 Whoomsoever, saith he, J schal kiss, he it is, taak him.
 And bí and bí he cam to Jesus, al hail M^r mijn saith he,
 and he kissed him. Jesus said vnto him. Fellow,
 wheerfoor art ^e you heer now. ^e yen cam ^e yei and laid hand
 on Jesus and took him. And loo on of ^e yem ^t y weer
 with Jesus put out his hand, dreu out his sword, strook
^e y hed priestes servant, and cut of his ear. ^e yn said
 Jesus to him put vp ⁱ yi sword wheer he schold be. For
 everi men* ^t y draueth his swerdes schal perisch with
 swerde. whi thinkest thou, ^t y J can not now desir mi
 fayr, and he wil aid me with moor ^e yen xij legeons of λεγεῶνας
 angels. Hou schold ^e yen ^e ye scriptures be fulfild, ^t y it
 must be ^e yus. Jesus at ^e yat tijm said to ^e y pres of peopil
 yeer. Je cōm forth with swerdes and staves to taak
 me as J weer as theef. J sat with iou daili, and tought
 iou in ^e y tempil, and ie took me not. But al ^e yis is ^t y ^e y
 p̄pheets writings maí be fulfilled. ^e yen forsook him his
 discipils and fled. And ^e yei took Jesus and brought him
 to Caiaphas ^e y hed priest, wheer ^e y lerned men and ^e y γραμματεῖς
 elders weer gayerd. But Peter foloued him afar of
 even vnto ^e y hed bishops court. and he enterd in and αὐλὴν
 sat among ^e y servantes to see ^e yend. ^e ye hed priest ^e yen
 and ^e yelders and ye hool councel, sought fals wítnes
 again Jesus ^t y ^e yei might put him to death, and ^e yei found
 noon, and although mani fals witnesses cam in ^e yei
 found nothing. Afterwardes cam ij fals witnesses, ^e yis 45
 man sai ^e yei said J can pluck doun ^e y church of god and ναὸν
 within iij daies bild it vp. And ^e y hed priest roos and
 said vnto him. Answerest ^e you nothing. what schal
 yees men condēn ^e y. but Jesus held his peace. ^e yen καταμαρτυ-
ρῆσι
 spaak ^e y hedpriest. J coniure ^e y in ^e ye naam of ^e y liuing

* Cheke had originally written, "al men y^t drau yeer swerdes."

god, ^tý ^týou tel vs whiyer ^týou be Christ ^ēý sōn of god. Jesus said vnto him ^týou haast said so. Houbeit J sai vnto iou from hens forth schal iou see ^ēý sōn of mañ sit on his right hand ^tý is pouer itself, and cōm in ^ēý heavens cloudes. ^týen rent ^ēý hed priest his garmentes, and said ^tý he had speek blasphemí. what need we ani moor witnesses. lo nou haav ie herd his blasphemí. What think iou? ^týei answerd. He is wor^yi to di, sai ^ēýⁱ. ^týen spit ^týei in his face and buffetted him, oyer smoot on ^ēý face. fortel vs Christ, [sai ^týei, who is he ^tý striketh ^týe. Peter sat without in ^ēý Court. And ^týeer cōmeth an handmaiden vnto him. Euen ^týou, saith sche, wert with Jesus ^ēý galilaí. He ^týeer denied it afoor al and said, J knou not what ^týou saiest. And as he was going forth into ^ēý gaathous, ^týeer sau him an oyer wench, and sche said to ^týem ^tý weer ^týeer. Euen ^týis man was with Jesus ^ēý Nazōraí. And he denied it again with an ooth, ^tý he knew not ^týe man. A litil after cam ^ēý standers bí and said unto Peter. Truli ^týou art oon of ^týem for ^tý speche bewraie^th ^týe. ^týen began he to curs and swear ^tý he knew not ^týe man. and bí and bí ^ēý Cock creu. And Peter rememberd Jesus wordes ^tý he said vnto him, ^tý befoor ^ēý cock croweth ^týou schalt thries deni me, and he went[̄]out and wept bitterlí.

ý 27. Chapter.

AND verí earlí ^ēý next daí, al ye hedpriestes and ^týe aldermen of ^ēý people, took councel again Jesus ^tý ^ēý might put him to death, and ^týei bound him and brought him to Pontius Pilate ^ēý p^resident. ^týen Joudas his traitor, seing ^tý he was condēned, did forthink himself, and brought again ^ēý xxx silverlinges to ^ēý hed priestes and ^týe aldermen, and said, J have sīned in betraieng ^týe giltles bloud man. What is ^tý to us, said ^týei, look ^týou

κολαφίζειν
ῥαπίζειν

ἀυλή

ῥήματος

ἡγεμόνι

αἶμα

to it. And he threw ^ƿ silverlinges in ^ƿ Church and went his wais, and so departed and hong himself. ^Ʒe hed priestes took vp ^ƿ silverlinges and said, Jt is not lauful to put ^Ʒem in to ^ƿ Corbon, bicaus ^Ʒei weer ^ƿ *κορβαν* price of bloud. ^Ʒei took counsel togiyer, and bought with ^Ʒem á ^ƿ ^Ʒ pce of a mans potters ground to buri strangers deeth. in. Wheerfoor ^Ʒ ground is called ^ƿ bloudground to ^Ʒis daí. ^Ʒen was Jeremi ^ƿ ^Ʒpheets saieng fulfilled. And ^Ʒei took xxx silverlinges saith 46 he ^Ʒe price of ^Ʒe valewed, whom ^Ʒei bought of ^ƿ chil- *τιμήσασθαι* dern of Jsrt,* and ^Ʒei gave ^Ʒem for á potters ground, as ^ƿ L. appointed me. Jesus stood befoor ^ƿ p̄sident and ^ƿ p̄sident asked him. Art ^Ʒou saith he ^ƿ king of Jues. Thou saiest so, said Jesus unto him. And when he was accused of ^ƿ hedpriestes and aldermen, he answerd nothing. ^Ʒen said Pilaat unto him, herest ^Ʒou not hou mani thinges ^Ʒei charge ^Ʒe with. And *καταμαρτυ-* he answerd him to never a word, insomuch ^Ʒ ^Ʒ p̄s- *ρῆσι* sident marveled much at it. About ^Ʒis feast ^ƿ p̄sident was wont to deliver a prisoner to ^ƿ peopil, whom ^Ʒei wold. And ^Ʒei had ^Ʒen a notable prisoner called barabbas. And when ^Ʒei weer gayerd togiyer Pilat said to ^Ʒem. Whoom wil ie ^Ʒ J deliver unto iou, barabbas, or Jesus ^Ʒ is called Christ. For he knew ^Ʒ ^Ʒei had brought him in for envie. And as he sat on his *παρέδωκαν* iugment seat, his wife sent vnto him. Haav ^Ʒou nothing to do saith sche with ^Ʒ Just man. For J haav been much trobled ^Ʒis daí with him in mi dream. But ^Ʒe *ὄναρ* hedpriestes and ^ƿ eldermen psuaded ^Ʒ people, ^Ʒ ^Ʒei schold asck barrabas, and put Jesus to deth. ^ƿ p̄sident answered. which of ^Ʒees ij, saith he to ^Ʒem, wil *ἀπολέσωσι*

* Gr. ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ. The margin of the authorized version has "Or, whom they bought of the children of Israel." This rendering is completely identical with that of Cheke.

ie ^t J deliver íou. Barabbas saí yeí. what schal J do with Jesus, saith Pilaat unto yem, which is called Christ. let him be crossed saí yeí al. † What hurt hath he doon saith ^e y president. But yei cried ^e y moor, let him be crossed saí yeí. Pilaat seing ^t it was no boot, but raye^r troble cam of it, he took water and wasched his handes befor ^e y people. J am gíttles saith he of yis iust mans bloud. look iou on it. Al ^e y people answerd. His blud saí yei be revenged on us and our childern. yen he deliverd yem barabbas, and scourged Jesus and deliverd him to be crossed. ye p^residentes souldiars yen carieng Jesus into ye cōmun hal gayerd ye hool band unto him, and vnraieng of him, put on him á scarlet mantíl, and wríthing together á croun of thistels, yei put it on his hed, and á reed in his hand, and bowing yeer knees befor him scorned him, and said, al hail king of ye Jues, and spit at him, and took ye reed, and bet him on ^e y hed, and when yei had mocked hím, yei pluckt of his mantil, and put on his clooyes again, and caried him awaí to be crossed. and as yei went yei found á Cureenaieen whoos naam was Símoon, him yei compelled to cari ^e y crosse. And when yei cam to golgotha, ^e y place, which is as much to saí as ye sculplace, yei gav him vineger mixt with gal to drink, and when he had taasted on it, he wold not drink. And after yei had crossed him yei cast lottes and diuided his garmentes, ^e y ^e p^ropheets saieng might be fulfilled. yei haav diuided mi garments amongst yem, and yei haav cast lots for mi cloying. And yei sat and kept him yeer. And yei set his caus in writing over his hed. YIS IS JESVS YE KING OF IVES. yeer weer yen crossed with him ij theves, oon of ye right hand, and an oyer on ye left. And yei ^t passed bi, did speek il on him, and schaked yeer heddes at him. you ^t couldst destroi ye tempil saí yei and in iij daies build it again, saav yiself now, if you be goddes sōn cōm doun from ye cross. ye hed-

deth

παραλάβοντες
πραιτώριον

ἀκανθῶν

47

ἐβλασφήμεν

priestes lijkwise, ye leerned men, and ye eldermen scoorned him, He haath saaved oyer, saí yei, but himself he can not save, if he be king of Jsrt, let him cū down from y^e cros now, and we wil beleve him. He haath trusted in god, let him nou deliver him if he wil haav him. For J am gods sōn said he. And ye theves y^e weer crossed with him did vpbraid him with ye saam. But from y^e sixt hour vnto y^e ix hour, al ye hool earth was derk. And about frō noon to iij of y^e ix hour Jesus cried with a greet y^e clock. voice, Elí. Elí. lama sabacthani.

y^e is as much as, mi god, mi god whi haast you forsaaken me. And sum of yem y^e stood yeer heering yis said y^e he call for elias. And bí and bí on of yem ran and took a sponge, and filled it with vineger, and put it on a reed, and gave it him to drink. And y^e residueu saíd. Soft, let vs se whiyer helias cōm to save him or no. And Jesus cried again with a great voice, and ielded vp y^e ghooost, and lo y^e vail of y^e church was torn into ij partes from y^e top dounwardes, and ye erth quaked, and y^e rockes weer toorn asonder, and ye graaves weer opend, and mani deed saintes bodies did rijs again, and cam out of yeer graves after his rising again and cam into y^e holi citee, and did appear to mani. and ye hunderder and his men y^e kept Jesus, seing y'earthquake and oyer thinges y^e weer doon, weer much afraid and said, suerli he was goddes sōn. yeer stood mani women afar of to see, which had folowed Jesus from galilai to serve him, among y^e which was Marí magdaleen, and Marí James and Joses moyer, and Zebedais sōnes moyer. And when it was laat, yeer cam from Arimathái á rich man, whoos naam was Joseph, who was also á discipil of Jesus. yis man cam to Pilaat and desired Jesus bodí. Pilaat yen cōmanded y^e y^e bodí schold be given him. And Jōseph took y^e bodí and wrapped it in cleen līnen, and laid it in a new graav of his oun, which he

γραμματεῖς

παρασκευῇ

had hewed out of ^ē rock, and he rolled a greet stoon to ^ē graaves brink, and went his wais. yeer was Marí Magdaleen and an oyer Mari sitting over against ^ē graave. ^ē morow after, which was ^ē dai folowing ^ē good fridaí, ^ē hed priestes and ^ē pharisais weer gayerd befoor Pilaat, and said Sir, we remember [†] ien deceiver said, whil he was iet alijv. J wil rijs again after iij dais. Cōmand yeerfoor ^ē graav to be saaffi kept til ^ē iij dai be past, leest his discipils cōm and steal him and tel ^ē peopil [†] he is risen from ^ē dead, and [†] is last error schal be wors [†] en [†] ye first. Pilaat said to [†] em. [†] ye haav á watch of iour own, go iour waies, keep him saffi, ie know how wel inough. And [†] ei went and kept ^ē graav saaffi with watchmen, and besides [†] [†] ei set yeer seales on ^ē stoon.

^ē 28. Chapter.

ON ^ē sabbot daí, at night, when ^ē first daieslight of ^ē week began to daun, marí magdaleen and an oyer marí cām to look on ^ē graue, and loo yeer was a great earth-quaak. For y'angel of ^ē L. cam down from heaven, and cam [†] iyer, and rolled awai ^ē stoon from ^ē brinke and sat down apon it, and his face was lijk lightening, and his cloying whijt lijk snow, and ^ē kepers did schaak for fear, and weer lijk dead men. And ^ē angel spaak to ^ē women, fear iou not, saith he. J know [†] ie seek Jesus who was crossed. He is not heer, he is rísen as he told iou. Cōm and se ^ē place wheer ^ē L. lai, and go quiclí and tel his discipils, [†] he is risin from ^ē dead, and lo he is goon befoor iou to galilaí, yeer schal iou se him. lo* J have told iou. And

* ^ē greekes said	[†] ei went quiclí awaí from ^ē tomb
ἐλογκα, the latins,	with fear and great gladnes, to
dixi.	schew it vnto his discipils, and
	as [†] ei went to schew his discipils
it, lo Jesus met [†] em and said al hail. and [†] ei cam unto	

him, and took him bi ^e y feet and bowed doun unto him.
 yem said Jesus unto yem fear not, go

.

* * * The remainder of verse 10, and the ten following verses, which conclude Cheke's translation of St. Matthew's Gospel, are wanting in the original MS. Without doubt, for reasons given in the Introduction, the last leaf was lost before the MS. came into Archbishop Parker's possession. At any rate the MS. must have been imperfect in this particular, when, together with other original papers, it was bound up in the volume No. CIV. of the Archbishop's collection of MSS.



Y GOSPEL. BÍ SAINT MARK*

ye first Chapter.

This is ^e begining of J. C. gods sōnes gospel, as it ^{was} is
 writin in ^{bi} ^e p̄pheets. lo J send mi messenger befor thī
 face, who p̄pareth ^e ^e wais befor ^{ee} ^e. ^e is ^e criers voice
 in ^e wildernes, p̄paar ^e L. waí, maak straight his
 pathes. Joań was ^{baptizing} wasching in ^e wildernes, and theer
 he preched ^{baptism} ^e wasching of repentance, for ^e forgiveness of
 siñes, and al ^e contree of Judaí, and ^e hierosolymites,
 cam vnto him, and al weer ^{baptized} wasched of him in Jordań
^e river, acknowleging ^e year siñes. Jwań was appareled
 with Camels heer, and with a lether girdel about his
 loínes, and he et locustes and wild hony, and he preched
 thus. Mi stronger cōmeth after me, ^e latchet of whoos
 schoo J am not worthí to bow down and louse. J have
 wasched yow with water, but he schal wasch iow with
^e holí ghooost. And it
 happend at ^t ^e tíme Je- ^e ^{ἐγένετο}. thoos thinges, which
 sus cam from Nazareth ^e god doth bí his p̄vidence, who

* The fragment of this first chapter of the Gospel by St. Mark, which is bound up together with the preceding translation of St. Matthew's Gospel, is written on paper of a smaller size, and evidently left by Cheke in an unfinished state. No part of it has been lost. The abruptness of its termination is sufficient to shew the full extent of Cheke's proposed translation of the New Testament, which was actually executed by him.

ruleth and ordereth al thinges,
and ^e cause theerof is vnseen
and vnknown vnto vs, we cal
hap and chanse, although in
deed yeer be nothing doon
without his councel, no not ^e
falling down of a litil bird or a
heer of oons hed, who worketh
al thinges in al men.

of galilaí, and was
wasched of Joaⁿ in
Jordaan. And as soon
as he cam vp from ^e
water, he saw ^e hea-
vens departed,* and ^e
ghoost to cōme down
lijk á doov on him.
And yeer cam á voice
from ^e heavens, you

art mi wel beloved sōn, with whom J am wel cōtented.
and bí and bí ^e ghoost threw him in to ^e wildernes, and
he was yeer in ^e wildernes foortí daies tempted of ^e
devil, and he was among wild beestes, and gods mes-
sengers ministerd vnto him.

After ^t Joaⁿ was put in prison, Jesus cām into galilee,
and preeched ^e gospel of goddes kingdoom, and said ^e

time is now ^{fulfilled} expired, ^e kingdoom of heaven is nigh, re-
pent and belev ^e gospel. And Jesus walking bi galilees

πεπλήρωται

seas side, saw Simon and andrew his broyer casting
nettes into ^e sea, for yei weer fischers, and Jesus said

ἀμφίβληστρα

to yem, Cōme after me, and J wil maake iow mens
fischers. and ^e bi and bi left yeer nettes and folowed

him, and he went a litil funder from yens, and saw
Jaames zebebais sōne, and Joaⁿ his broyer, mending

theer nettes in ^e bote, and he called yem bí and bí, and
yei left Zebedaí yeer fa^yer in ^e boot with his hijndes, ⁊

híred servants, and went after him. and yei cam into
Capernaüm, and

.

* The word depart is similarly used in the Liturgies of 1549, 1552, 1559,
and Scotch Liturgy. See Keeling's Liturgiæ Britannicæ, Form of So-
lemnization of Matrimony.





APPENDIX.



Cū non procul abs te abesse et quot
mihī optimū videbatur non omnino ac
enim sunt cuiusdam et memorie et b
signa. Sed ego petitione tua tandē a
lueras mittere. Primū ut tibi gratū
lite ris respondeā benevolentia plenis quā
In quibus primū pōns ante oculos tuos
Nobilissimā memorię Regē dei
postremo pietatē Sciētiā atq;
Perge igitur in tuo bono in tuo
patre amore diuturno, ac p
am quā ^{se miter} ^{fratē} ^{me} ^{ostendit}
amare et legere sacras literas
In primo enim indicas officiū
in secundo ostendis laudem cum
pietate erga deū. Quare cū am
te vehementer laudare, cū
et cum verbū dei ames te co
Quare si quod sit quo possū
facere libenter ꝑ prestabo. Vale.

Et quotidie me te visurum sperare
minimo ad te literas dare. Literarum
regie et benevolentie longe absentium
tandem accensus non potest non ad te
tibi gratum faciam, deinde vero ut tuis
em quas e Sancto Iacobo ad ^{me} misisti.
culos tuum amore erga patrem meum
regem, deinde benevolentiam erga me, ac
tam atque doctrinam in sacris literis.
in tuo bene **incepro** et prosequere
^{exuber}
ac prebe ^{signa} mihi tanti benevolentiam
^{me sentit}
~~ostendit ostendere~~ et ne desinas
literas sed semper in eis ^{legendo} persequere
officium boni coniugis et subiecte
in amicitie tue et interitua tua
e cum ames patrem non possum non
re, cum me ames non te iterum diligere
es te colam et mirabor ex animo.
possum tibi gratum factum vel verbo
no. Vale. Tricesimo Maii.



APPENDIX.

LETTER OF KING EDWARD VI. TO QUEEN CATHERINE PARR.

EPISTOLA, SCRIPTA MANU PROPRIA SERENISSIMI REGIS EDWARDI VI. AD DOMINAM KATHERINAM REGINAM, RELICTAM REGIS HENRICI VIII. DATA 30 MAII.

Cū non procul abs te abessē, et quotidie me te uisurum sperārē, mihi optimū uidebatur non omnino ad te literas dare. Literæ enim sunt cuiusdam et memorię et benevolentię longe absentii signa. Sed ego, petitione tua tandē accensus, non potui non ad te literas mittere. Primū, ut tibi gratū faciam, deinde uero ut tuis literis respondeā benevolentia plenis, quas e Sancto Jacobo ad me misisti. In quibus p̄mū ponis ante oculos tuū amorē erga patrē meū, Nobilissimæ memorię Regē; deinde benevolentia erga me; ac postremo pietatē, scientiam, atq; doctrinā in sacris literis. Perge igitur in tuo bono Incepto, et prosequere patrē amore diuturno, ac exhibe mihi tāta signa benevolentia, quæ semper hactenus in te sensi; et ne desinas amare et legere sacras literas, sed semper in eis legendis pseuera. In primo enim, indicas officium bonę coniugis et subiecte; in secundo, ostendis laudem amicitię tuę; et, in tertio, tuā pietatē erga deū. Quare, cū ames patrem, non possū non te vehementer laudare; cū me ames, non te iterū diligere; et, cum verbū dei ames, te colā et mirabor ex animo. Quare si quod sit, quo possū tibi gratum facto uel uerbo facere, libenter prestabo. Vale. Tricesimo Maij.

* * Hæc Epistola, ut videtur, scripta est A.D. 1547.

CHEKE'S LETTERS.

- No. I. To Mr. Parker, Chaplain to Queen Anna Boleyn, in behalf of Bill a poor scholar.
- No. II. To Dr. Parker, promising his interest to procure him a pension on account of his loss of the Deanery of Stoke College.
- No. III. To Martin Bucer, congratulating him on the recovery of his health.
- No. IV. To Dr. Parker, condoling with him on the death of Bucer.
- No. V. To Dr. Parker, Dean of Lincoln, at Cambridge.
- No. VI. To Cardinal Pole, entreating his favour and protection.
- No. VII. To Queen Mary, petitioning for his liberty, dated from the Tower of London.

I.

EPISTOLA JOANNIS CHEKE AD M. PARKER,

IN QUA EUM ORAT UT D. BILLUM PAUPEREM SCHOLAREM
REGINÆ ANNÆ BOLEYN COMMENDET.

AUDEO equidem, pro veteri tuo erga me fauore, familiariter impetrare, Vir honestissime, vt tantum petitioni meæ honestæ tribuas, quantum cōmodo tuo facere potes. Hoc in caussa est. Accepimus, & constans apud nos fama est de Nobilissimæ Reginæ magnificentia; quæ, cum immensum quendā modum erga studiosos late patuit, nunc sit adaucta multū & amplificata, quod ad compendii nostri p̄mo quoq; aŋo redditum dissoluendum spectat. Intelleximus autem nuper in se recepisse Reginam hoc vt faceret, & promisisse, vt, si qui tenui in re & in egestate positi, quorum præterea morū ingenuitas & candor aliquis ingenii præluceret ad virtutis & trarum studia, libenter se illorum nomine dissoluturam, atq; illorum nōie perscripturam, modo illi significatio detur aliqua vel per D. Skippum, vel aliquem ex vobis qui Clarissimæ Reginæ à sacris estis, qualem se gerat & qualem se ostendat moribus ac eruditione. Jam v^o* cum nos habeamus apud nos adolescentulū literatum & honestum, qui & rerū cognitione abundat & integritate morum, qui venisset in sociorum numerum ad tempus Paschatis, nisi quod ex hoc ære exire non potuit, & pecuniam istam nequibat habere expeditam. D. Billum, multum à te desidero & requiro, vt aliqua via ad Re-

* v^o, vero.

ginã perferatur, esse adolescentulũ graui paupertate oppressum ; cui iter ad victum suũ interclusum est, quod colligere certam pecuniam nequeat, quam nũerare ante debeat quam societatem inire posset. Quod si cures pro tua humanitate faciundũ, facies rem valde piam & sanctam, quod p̃moues ad studia & bonas t̃ras eos, quibus paupertatis malũ ingrauescit. Id si ante oĩm sanctorũ feceris, dupliciter demereberis nos tibi, & quod illũ in locum suũ curabis restitui, & quod alij dabis ansam in eius locum, quem nunc habet, veniendi. Est enim solẽne nobis ad festum sanctorum omnium creare novos discipulos, qui in vacua eorum loca veniant, quos ante hoc tempus abiisse hoc munere cognouerimus. Ergo hoc facto nos duplicẽ reportabimus cõmoditatem, & tu vna ex re duplicẽ capies laboris tui fructum. Me aut̃ in infinitum tibi deuinctum habes. Vale.

Cantabrigiæ. Pridie. Michaelis

Tuus si quid p̃t

JOÃNES CHEEKUS.

Generoso Viro

M̃ro Parkaro

Reginæ à Sacris.

* * Scripta est hæc epistola, ut videtur, A. D. 1535 : quo anno vocatus est Parkerus in aulam Annæ Reginæ, 30º Martii, et à sacris constitutus.

II.

LETTER FROM SIR JOHN CHEKE TO DR. PARKER,

PROMISING HIM TO EXERT HIS INTEREST TO PROCURE
HIM A PENSION FOR HIS LOSS OF THE DEANERY
OF STOKE COLLEGE.

M^r DOCTOR. after moost hartie Cõmendacõns. J am
as diligēt in yo^r behalf as J wold be in mine owne; and
labor as sore that ye mai thinke yo^rself to have founde
sõme kinde of frendship at mi hande, as J thinke indede
J have received at yo^{rs}. When the Cõmission is ones
cõme out, yow and yo^{rs} shall be the firste, to whome
pencõns shall be apointed, and for yo^r parte J truste so
ordered, that no pensionarie better.—the time is not
now longe, within this sevenight or litle more it is
thought ye shall be dispatched. Wherefore ye nede
not muche now to accombre yo^rself with anie vnquietnes
of delaie, thinking that rateable ye shall be dispatched
with the best and soonest: fare ye well. the vij of
June. from Westmester.

Yo^{rs} assured

JOAÑ CHEKE.

* * * This letter was probably written in the course of the year 1547;
Parker having resigned the Deanery of Stoke on the 1st of April in that
year.

III.

EPISTOLA JOANNIS CHEKE AD MARTINUM
BUCERUM,

IN QUA GRATULATUR EI QUOD VALETUDINEM RECUPERASSET.

AUDIO té firmiorē esse factū, & oēm ægritud^{is} tuæ languorē quæ te afflixerat, repulsū esse. de éo vehemēter sicuti *deō ago grās deo †prī oīm consoloīm, quí ex tanta magnitud^e morbi eripuit, & ad munus tuum suscipiēdū in Eccliā & obeundū confirmavit. Sed vide nè te nimis acré initio prębeas, & plus suscipias q6† imbecillitas valetud^{is} tuæ ferre possit. Jta est laborandū vt nō q6 cíto, sed q6 díu hoc efficere possis cogitetur. Jllud Paulí *ὁινῶ ὀλιγῶ χρόνῳ* q6 latè pateat scis, & q^m§ in oēs actiones vitæ diffundi possit. Hoc apud te facio, quod vt aliis facerē nūq6 impetrare à meipō poteram, vť remissior & temperatior in nimia hac tua ac penè intollerabílí contētionē mentis sis. Magnitudo enim illius supra vires intenta frangít corpus, & minus habile ad mediocría conanda facit.

De Sleidaní caussa & cęterorū sic hēto. || D. Cantuariensis benevolus sed tardus est caussarū Patronus, & in hac re opus est consiliario Regio idq, ea aĩ¶ magnitud^e qua par est, ad honestas caussas cū moderoē & iudicio suscipiendas. Si quando *ἐνκαιρία* pretervolat,

* debeo.

† quam.

|| habeto.

† patri omnium consolationum.

§ quomodo.

¶ animi.

facilius queritur q̄ invenitur. Ego hortari Cant.^{em} non cesso, & quod preterea possū efficio. Benè vale.

grenuici. 1550. 11. Maij. 4. Ed. 6.

Tuæ dignitatis
Studiosissimus

JOAÑ CHECUS.

Amico suo Chariss.º

D. Martino Bucero
Professori Theºlogico
Cantabrigie.

* * * There is written on the back of this letter in Bucer's handwriting,
* * *
Recepi 14. maii
non te respond.

IV.

LETTER FROM SIR JOHN CHEKE TO DR. PARKER,

CONDOLING WITH HIM ON THE DEATH OF BUCER, AND INFORMING HIM THAT HE HAD SPOKEN IN FAVOUR OF HIS WIDOW TO THE LORDS OF THE COUNCIL.

J HAVE deliuerd th'universítee lres to y̅ K. M. and spoken with y̅ L. of y̅ councel, and with mi L. of Canturburie, for M^{res} Bucere, J dout not but sche schal be wel and worthili considerd. Th'universitee hath not doon so great honor to M^r Bucer, as honestee and worschip to themselves, the which if thei wold contíneue in as thei cease not to cõpláin, thei might be a great deale better p̃vided for, then thei think thei be. But now complaining outright of al other men, and mending litil in themselves, make theer frendes, rather for duti toward

lerning then for ani desert of the studentes, schew thear good willes to th'universítee. Houbeit if thei wold have sought other to recover or to encrease the good opinion of men, thei could not have devised whearin bi moor dutí, thei might worthili be cōmended then ín folowing so noble a man with such testimoníe of honor as the child ought to his father, and the lower to his superior. And although J dout not but the K. M. wil p̄vide sūme grave lerned man, to maintein goddes true learning in his universítee, yet J think not of al lerned men in al pōintes ye schal receiue M. Bucers like, whither ye consider his deapnes of knowleḡe, his earnestnes in religion, his fatherlines in life, his authorítee in knowleḡe. But what do J cōmend to iow M. Bucer, who know him better, and can prais whome ye know (trulíer). J wold wisch [†] [†] [†] is wanting now bi M^r Bucers death, [†] men wold bí diligens and wisdome fulfil in themselves, and [†] thei hear praised in others labor to obtéin themselves, whearof J think ye be a good stai to sūme vnbridled yong men, who have more knowleḡe in the tonges, then experiens what is comeli or fit for their life to cōme.

J prai yow let M^r Bucers bookes and scrolles vnwritin be sent vp and saved for the K. M. [†] he chusing sich as schal like him best, mai retorn the other without delaí, except M^{res} Bucer think sūm other better thing to be doon with them, or sche schold think sche schold have losse bi them, if thej schold not be in her ordríng.

J do not M^r Parkar forget yo^r frendschip schewd to me aforetime, and am sorí no occasion serveth me to schew mi good wil, but assure yo^rself [†] as it lieth long and taketh root depe in me, so schal the time cōme J trust wherin ye schal vnderstonde the frute theerof the better t'endure, and surelíer, to take place: which mai as wel schortli be, as be differd, but good occasion is al. The Lord kepe yow, and grant th'universitee so much encrease of lerning and godlines, as thees causes mai

cōpel ye vnwilling men to be aschamed not to do for them. From Westmester. 1551. 5 Ed. 6. the 9 of Marche.—

Yo^{rs} assured

JOAN CHEEK.

To his loving frend
M^r D. Parkar, M^r
of Benet Colledge in
Cambridge.—

V.

LETTER FROM SIR JOHN CHEKE TO DR. PARKER,

DEAN OF LINCOLN, BEING THEN RESIDENT IN CAMBRIDGE,
ON THE MISCONDUCT OF SOME YOUNG SCHOLARS
OF THE UNIVERSITY.

J AM sorí to see ^e lightnes of yong heedes, who bícause ^{ei} y^e have attained to sum lerning, be bold t'abuse theer wittes, and passe ^e boundes of honestee. Jf lerning tech not sobernes to yong men, obediens in subiectes, honestee in al degrees, what schold we do with lerning, seing we have knowlege inough of owr self, without studí and school, to do vngraciousli. But as yow schal not be ^e last, ^t y^e schal find such vnthankfulnes of vnexperienced scholars, so have ye not been ^e ye first, and yeerfoor do wiseli in bering soberlí such hedlong raschnes as overthroweth ^e vser. J am glad again to see him called hoom if he be trulí called, and do not dissemble with necessitee t'over-cōm ^e ye tijm. But yow schal easli perceiv ^t y^e bí his demenor and compani, according wheerunto yow schal do wel to order him.

But yow must let al toward wittes vnderstond, ^t y^e

when $\bar{y}^{\text{ei}}$ go beiond lerning to diffame learning, $\bar{y}^{\text{t}}$ $\bar{y}^{\text{ei}}$ must not be favored for $\bar{y}$ eer own learning, but ponished iustli for other mens lerning. Wheerfoor J am glád to see not oonlí $\bar{y}^{\text{e}}$ successe of $\bar{y}^{\text{is}}$, but also trust it wil be an example for o $\bar{y}$ er heerafter how $\bar{y}^{\text{ei}}$ p $\bar{r}$ esume to much on $\bar{y}$ emselves, and venture furder $\bar{y}$ en $\bar{y}$ eer learning and wittes can honestlí lead $\bar{y}$ em.

Th' ancor of mi suit resteth much in yow, wheerof J trust at london to cōmun with yow. Thus with mi wifes and min hartí cōmendacōns to yow and yo $^{\text{r}}$ wife, J bid yow fare wel in $\bar{y}^{\text{e}}$ Lord. From Cheekstook. $\bar{y}^{\text{e}}$ 6. of Februari. 1552. 7. Ed. 6.

Yo $^{\text{rs}}$ assured

JOAÑ CHEEK.

To $\bar{y}^{\text{e}}$ right worschipful
Mr. D. Parkar
Dean of lincoln
at Cambrige.

VI.

EPISTOLA JOANNIS CHEKE AD CARDINALEM POLUM,

ORANS UT SIBI IN GREMIUM ECCLESIAE JAM REDUCI SIT
BENIGNUS.

FINE cōtentionũ non disputatio, sed submissio facit. Ego, ex C. X. consilio et autoritate, a uarietate doctorum ad ecclesiae unitatem accedo. In quo est C. x. de consilio grās ago, et de successu deo. precor A. C. x. ut hac mea sententia, quia uir doctus et pius ecclesiae Pauline decanus C. x. tradet, quemadmodũ non est a me ad tempus ficta, Sic sit C. x. accepta et oĩs reliquę de me

questionis finis. Magnū hēo* de uirtutibus tuis, de pietatis et clementię laude, de doctrina humilitatis fiduciam. Vellem te mei et pietatis et literarum etiā aliqua ex parte studiosi non nullam rationem hēre.† Reliquum spero uite meę cursum talem futurū, ut grā tua et fauore non indignus uidear. quę necessarię sunt meę hoc tempore petitiones, eas D. decanus Celsitudini tuę exponet. In quibus etiā atque etiam suppliciter peto ut me inues. Dñs. C. x. seruet. Londini, e turri. 15. Julij. (1556). C. T.‡ Addictissimus

JO. CHECUS.

VII.

LETTER FROM SIR JOHN CHEKE TO
QUEEN MARY,

PETITIONING FOR HIS LIBERTY.

PLEASETH yt yo^r ma^{tie} to vnderstande, that in matters of religion, J haue declared my full mynde vnto yo^r ma^{tie}, by yo^r virtuous and learned Chaplen, Mr Deane of Paule: Trusting that as it is truly mynded of me, So yo^r highnes will agreablye receaue it. J beseche yo^r ma^{tie} therfore, as J haue been & am yo^r faythfull subiecte, whom J do as gods mynister faithfully hono^r & serue, that yo^r highnes will haue that opinion psent of me, that my faithfulness, J truste, & dutie hereafter shall sheue vnto yo^u. And J truste, amonge many obedient & quyet subiects, w^{ch} god storeth yo^r highnes with, J shalbe found, though not in habilitie of other qualities, yet in will & readynes, & obedience of yo^r

* habeo.

† habere.

‡ Celsitudini Tuę.

Lawes, & other orders of religion, as gladd to serue and obeye as any other: Desyering yo^r ma^{tie} most humble to fauor suche poore suyte for my Libertie, as M^r Deane shall make to yo^r ma^{tie} in my behalf. Almightye god psper & encrease yo^r ma^{tie} in all hono^r & godlynes. ffrom yo^r ma^{ties} Touer of London the 15 of Julie. 1556.

Yo^r ma^{ties} moste humble and
obedient subiecte. JO. CHEKE.

* * * The foregoing letters of Sir John Cheke are all contained in the MSS. volumes, Nos. CII. CVI. CXIV. and CXIX. belonging to the Library of Corpus Christi College, Cambridge. The first of them is found in the volume, No. CXIV. entitled, *EPISTOLÆ PRINCIPUM*. It is most decidedly an autograph, and is briefly referred to by Strype in his *Life of Cheke*, ch. i. § 2. The second, third, and fourth are likewise decided autographs, with the seals and directions in like manner attached. They are part of the contents of No. CXIX. a volume, which bears for its title, *EPISTOLÆ VIRORUM ILLUSTRUM*. Of these three, Strype has printed at full length the Letter to Dr. Parker concerning his pension; (*Life of Cheke*, ch. ii. § 5;) but has given extracts only, in English, of the other two. (*Life of Cheke*, ch. iii. §§ 6 and 8.) The fifth letter is contained in the volume, No. CVI. which bears the following inscription at the beginning: “*Hic liber sic consarcinatus est in gratiam eorum, qui post hoc procancellarii vel procuratores vel taxatores futuri sunt in Collegio Corporis Christi Cantabr. ut ex rebus gestis ipsi aliquid judicent.*” The sixth is preserved among other valuable documents in No. CII. It follows immediately after the written declaration by Cheke, *propria manu*, “*De veritate corporis et sanguinis Domini in eucharistiâ, ex patribus;*” and seems to form a part of one and the same document, sent by him to Cardinal Pole through the Dean of St. Paul’s. Strype briefly notices this letter, (*Life of Cheke*, ch. v. § 4,) but does not give any extract from it. The last letter, namely, that of Cheke to Queen Mary, in which he petitions for his liberty, is likewise found in No. CII. but it does not appear to be an autograph. It is written on the back of the letter addressed to Cardinal Pole, and is plainly in a handwriting different to that of Cheke. It is however the identical copy referred to and printed by Strype, (*Life of Cheke*, ch. v. § 4,) and is likewise remarkable for the significant annotation, *Homines sumus*, written on the margin of it by Archbishop Parker, with reference to the “*woful fall,*” which, says Strype, “*this good man made to save a poor life.*” The letter, stated to be the original one, has lately been printed, *verbatim et literatim*, by Sir Henry Ellis, principal librarian of the British Museum, in a volume of “*Original Letters of Eminent Literary Men of the Sixteenth, Seventeenth, and Eighteenth Centuries,*” printed for the Camden Society. “*It stands,*” says Sir Henry,

(1) Joan. Chees.

(3) per: Barrens
to his time

(5) Exafund Rot: mta mame

(2) no. assured
Joan. Chees.

(4) Martinus Bury

(6) Rot's Maryr.

(7) slaid

(8) See Note, St. Math: Gospel, c. XIII.

(9) ing & m

(4) The Signature of Martin Bucer written just before his death.

(1) amador bonhais

(2) Mary F. Greene

(3) Rev. Car^{ls}. Canhamery

(4) St^r Swinton
cancellaries

(5) (R. Cant^r)

(6) Mathews Cantuar

(3) Cardinal Pole.

(4) Bp. Gardiner.

(5) Abp. Cranmer.

(6) Abp. Parker.

“ appended in the Lansdowne volume to the autograph of his declaration, *De veritate corporis, &c.*” in a similar manner to that in which Cheke’s letter to Cardinal Pole is appended to the autograph of the same declaration in No. CII. of the MSS. volume belonging to Corpus Christi College.

It will be readily seen from a collation of the two printed copies, by Sir Henry Ellis, and in the present volume, that the differences between them are merely literal and orthographical, except in two cases. For instance, with respect to the date of the letter, the Lansdowne MS. gives it as the 25th of July : but in the Parker MS. it is evidently written, 15 of Julie. The latter date, however, corresponds exactly with the date of Cheke’s Latin letter to Cardinal Pole, written from the same place, and upon the same subject, namely, the recantation of his religious opinions. This recantation was made in a most public manner before the Queen on the fourth day of October in the same year, being ushered in by an oration of Dr. Feckenham ; and it certainly affords us matter of much discussion as to the magnanimity of Cheke, when we contemplate this dark and glaring blot upon his character. We wish the deed had not been done. We know that it ought not. We feel that it was sinful to have done it. But we must not, while we justly condemn and lament it, be forgetful of Archbishop Parker’s truly Christian and charitable remark, *Homines sumus* : “ We are men.” Cheke died of shame and regret, in consequence of his recantation, Sept. 13, 1557, carrying, says Fuller, “ all good men’s pity with him.”

In this volume are three Fac-similes :—

I. Fac-simile of the Original MS. of St. Matthew’s and St. Mark’s Gospel To face page 27.

II. Fac-simile of King Edward the Sixth’s Letter to Queen Catherine Parr To face page 109.

III. To be placed at the end of the volume.

GLOSSARY

Of uncommon words, and words which are used in a particular sense by Sir John Cheke in the foregoing Translation : compared with the corresponding words in the Authorized Version of the New Testament.

CHEKE.	CH. VER.	AUTHORIZED VERSION.
aches.....	viii. 15	fever fever pains.
acrids.....	iii. 4	locusts ἀκροίδεες, Gr.
advoutri.....	v. 27	adultery avoutrie, Fr.
ai	vi. 13	for ever ... to eternity.
aldermen	xxvii. 1	elders æltermann, Germ. elder or war- den.
aloon	xiv. 23	apart alone.
aloon, <i>note</i>	xx. 3	 all one ; alike.
apon	iii. 16	upon.
appointed	xxvi. 15	covenanted for settled by compact for.
astoonied	xix. 25	amazed see Dan. iv. 19, Auth. Ver.
avoided	xiv. 22	sent away dismissed ; made to retire.
balie	xx. 8	steward baillie, Fr.
bedreed	ix. 2	lying on a bed.
bewrai	xii. 16	make known discover. See Matt. xxvi. 73. Auth. Ver.
bi	ii. 12	to by the way of Herod's place of residence.
biwordes	xiii. 3	parables parallel stories, not relating di- rectly to the things spoken of.
bloudground ...	xxvii. 8	field of blood.
bloud-man.....	xxvii. 4	blood.
caus	xxvii. 37	accusation charge, or subject of complaint.
chimnei	xiii. 42	furnace.
conquerr	v. 44	despitefully use treat as a <i>conquered</i> enemy.
coopled together	i. 18	came together united in marriage.
corbon	xxvii. 6	treasury ... κορβανῶν, Gr.
crossed	xxvi. 2	crucified.
darnel	xiii. 25	tares lolium temulentum, bearded dar- nel.
debitee of y ^e fourth part..	xiv. 1	tetrarch one to whom the fourth part <i>owed</i> allegiance.
departed.....	Mark i. 10	opened a chymical term, denoting the separation of particles from one another.
depute	xx. 8	steward député, Fr.
devellds	viii. 28	possessed with devils.
dil	xxiii. 23	anise ἄνηθον, Gr.
dow	iii. 16	dove still so pronounced by the com- mon people in Norfolk.

CHEKE. CH. VER. AUTHORIZED VERSION.

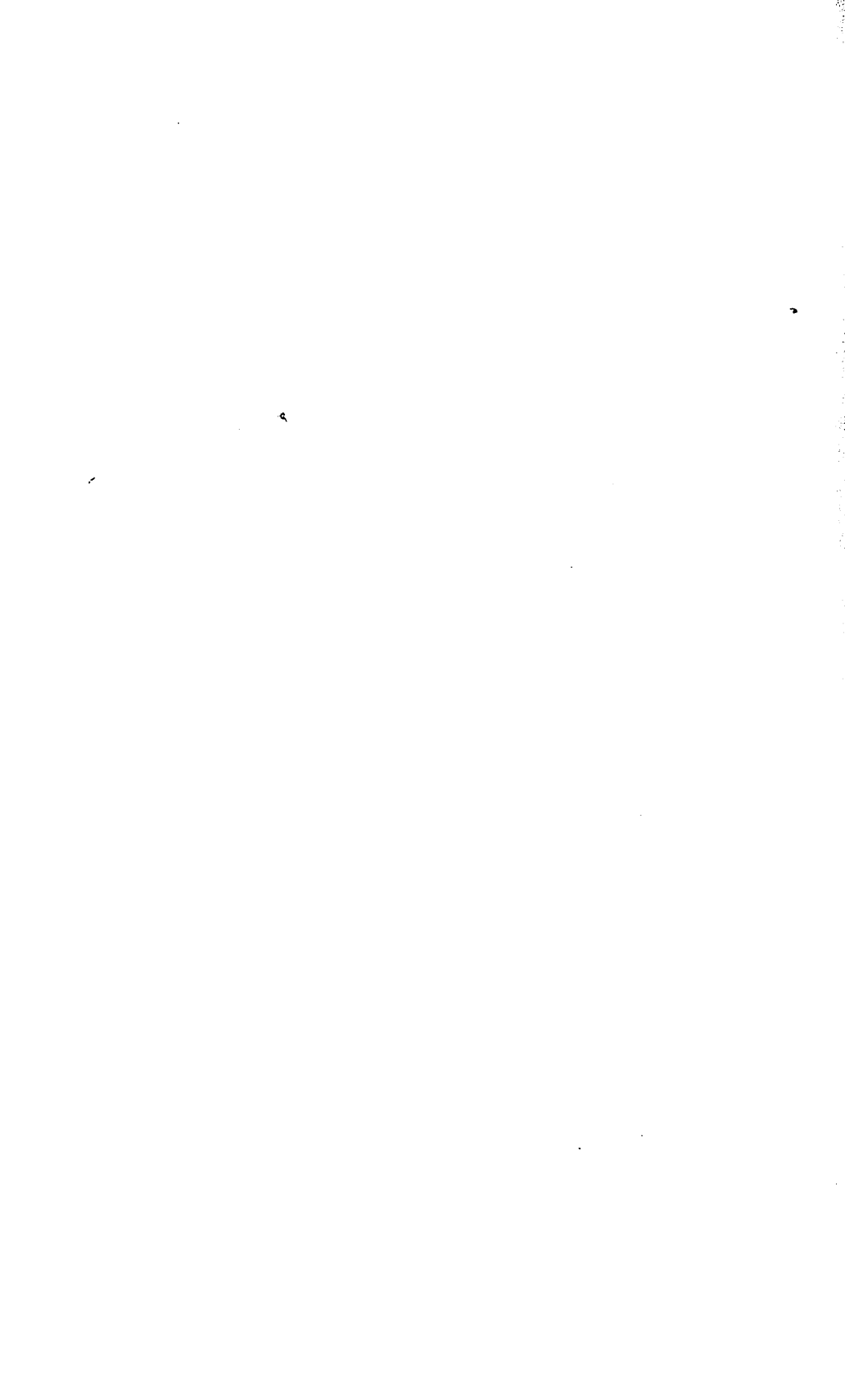
drag	iv. 18	net	net <i>drawn</i> along the bottom of the water.
easter	xxvi. 2	feast of the passover.	
ensured	i. 18	espoused	affianced ; betrothed.
extreem	xi. 12	violent.	
for	ii. 22	in the room of.	
forpointed, <i>note</i> .	xvi. 17	.....	fore-appointed ; pre-ordained.
forsaiers, <i>note</i> ..	xi. 13	.....	prophets.
forschewers, <i>note</i>	xi. 13	.....	prophets.
forthink	xxvii. 3	repented	direct his thoughts to his former conduct.
forwhile	xiii. 21	dureth for a while	an unsteady, changeable person.
freschman	xxiii. 15	proselyte.	
frosender, <i>note</i> .	x. 5	.....	one who sends another <i>from</i> him.
frosent, <i>note</i>	x. 5	.....	a person sent <i>from</i> another.
frothing, <i>note</i> ...	xxiii. 25	.....	light and trifling conduct.
gardes	xxiii. 5	phylacteries	hems which guard the edges of garments from unravelling.
gainbirth	xix. 28	regeneration.	
gainrising	xxii. 23	resurrection.	
good-fridai	xxvii. 62	day of the preparation.	
gospeld	xi. 5	have the Gospel preached to them.	
grootes	xviii. 28	pence	<i>groot</i> , Dut. small sum of money.
groundworkes .	xxv. 34	foundation.	
groundwrought.	vii. 25	founded.	
hed bischop	xxvi. 58	high priest.	
hedlong	viii. 32	steep	precipitous.
hedpriests	ii. 4	chief priests.	
helfer	v. 22	hell fire.	
helimp	xxiii. 15	child of hell	hell imp.
helpit	xviii. 9	.....	γεένναν, Gr.
hijndes	Mark i. 20	hired servants.	
holigaf, <i>note</i> ...	ix. 13	.....	holy gift ; holy tribute.
hoords	vi. 19	treasures.	
hunderder	viii. 5	centurion	captain of an hundred men.
in	iv. 4	by	by means of. See Gen. xii. 3, Auth. Ver.
lawer	xxii. 35	lawyer.	
lepernes	viii. 3	leprosy.	
lerned man	xiii. 52	scribe	man of letters.
lowring	vi. 16	of a sad countenance	gloomy ; like the sky before a storm.
marchandes, <i>note</i>	xxi. 12	.....	tradesmen.
margarites	vii. 6	pearls	μαργαρίτας, Gr.
meini	x. 25	them of his household	a retinue of servants ; domestics.
meini, <i>note</i>	xx. 28	.....	the οἱ πολλοί ; the many ; the multitude.
mercat	xxii. 5	merchandise	market.
mete, half-yard	vi. 27	cubit	half-yard measure.
moond	iv. 24	lunatick	affected by influences of the moon.

CHEKE.

CH. VER. AUTHORIZED VERSION.

nigheth	xv. 8	draweth nigh.	
noughti	xxi. 41	wicked	good for nothing.
noughtili	xxi. 41	miserably	so as to annihilate them.
onwriting	xxii. 20	superscription.	
orders	xv. 2	tradition	mandates ; precepts ; rules of the church.
outborn, <i>note</i> ...	x. 18	.....	foreign ; not native.
outcalled, <i>note</i> ..	xvi. 18	.....	men of the church.
outpeopling	i. 17	carrying away	removing the people of the country.
overslip	xxiii. 23	leave undone	neglect.
perfight	v. 48	perfect.	
plaid withal ...	ii. 16	mocked	trifled with.
prese, or prees .	xx. 29	multitude	press or crowd of people.
resort	v. 1	multitudes	concourse of people.
rid awai	xv. 39	sent away.	
robri	xxiii. 25	extortion.	
schires	xxiv. 30	tribes ...	divisions of the earth.
scoorned him ...	xxvii. 29	mocked him	treated with scorn.
silverlinges	xxvi. 15	pieces of silver	shekels. Isai: vii. 23. Jer: xxxii. 9, Auth. Ver.
slaughter, <i>note</i> .	ix. 13	.....	that which is slain for sacrifice.
slee	v. 21	kill	slay.
soulisch, <i>note</i> ...	xvi. 17	.....	the natural man.
sower	xxv. 24	hard	harsh and crabbed.
speed	x. 13	peace	success.
tablers	xxv. 27	exchangers	money dealers or exchangers.
ten-citee	iv. 25	Decapolis.	
tolbooth	ix. 9	receipt of custom	place where toll is taken.
tollers	v. 46	publicans	persons who receive toll.
traitor	xxvii. 3	which had betrayed	betrayed.
trutorn, <i>note</i> ...	x. 5	.....	true turn ; true rendering.
vnraieng	xxvii. 28	stripped.	
vnstaid, <i>note</i> ...	xxiii. 25	.....	unstayed ; unsteady.
vnstaidnes	xxiii. 25	excess.	
vprising	xxii. 23	resurrection.	
waar	xxii. 4	fatlings	here used in the sense of victuals.
waites, <i>note</i> ...	xx. 3	.....	weights ; the sign of Libra.
week	xii. 20	flax	wick of a lamp.
weltes	xxiii. 5	borders	ornamental hems.
welschmen, <i>note</i>	x. 18	.....	foreign, not native ; <i>extraneus</i> , Lat.
whelpes	xv. 26	dogs	the young of a dog.
while	i. 25	till.	
wiseards	ii. 16	wise men	here used in a good sense.

THE END.





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